

AMERICA

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CONTENTS

	PAGE
CHRONICLE	377-380
EDITORIALS	
Democrats at Dinner—The Uneducated Dean—	
The Pan-American Conference—The Encyc-	
lical on Unity—Bigotry Publicly Rebuked—	
Prohibition and the Young	381-383
TOPICS OF INTEREST	
Twenty-Five Years of Peace in Colombia—	
Thinking Minus—How Liberal is a Liberal?—	
The New Federal Tax Bill.....	384-390
EDUCATION	
Mr. Hearst on Federal Education.....	391-392
ECONOMICS	
Mississippi Flood Problems.....	392-393
POETRY	
Prayer for Compline—Servant-Boy's Song—	
The Love Story.....	385-390-394
WITH SCRIP AND STAFF	393-394
DRAMATICS	
Some Plays that Survived.....	395-396
REVIEWS	396-399
COMMUNICATIONS	399-400

Chronicle

Home News.—The Senate spent more than a week discussing a resolution introduced by Senator McMaster, proposing it as the sense of the Senate that certain items

**Tariff
Reduction**

in the tariff were excessively high, and that downward revision in these items should be accepted. The curious part of this action was that the initiative in such matters does not belong to the Senate. It had, however, a deep significance, for it was an initial test of the strength of the agricultural bloc in the Senate. The resolution was defended by all members of this bloc, who at the same time professed themselves to be Protectionists. In the course of the debate, Senator Brookhart in a notable speech declared that the farmers' troubles were due to excess profits taken by American industries in the following proportions: 12½ per cent due to the tariff, 12½ per cent due to patent monopolies, 20 per cent due to high railroad rates allowed by Congress, and the balance, or 55 per cent, due to manipulations of credit under the Federal Reserve system. The resolution was passed by the Senate, on January 16, by a vote of 54 to 34, twelve Republicans voting with the Democrats.

The prospective candidacy of Hoover took great strides

in the Republican Party following a meeting in New York of younger members of that party known to be closely allied to high financial interests.

**Political
Occurrences**

At that time the ultimate success of Mr. Hoover seemed to depend on the as-yet-undisclosed opinion of Secretary Mellon. Mr. Hoover's opponents began to put forward the name of Ambassador Morrow as a substitute.—The Jackson Day dinner on January 12, which was designed, in presidential years, as a harmony feast to agree upon a candidate, resulted in a practical triumph for Governor Smith, who, however, was not present but sent instead a letter setting forth what he termed the Jeffersonian principles of the Democratic party, consisting particularly of a minimum of Federal interference in State affairs. Alarmed, possibly, by this advance, Senator Heflin, on January 18, delivered a vicious attack against the Catholic Church and Governor Smith. He was answered by the Democratic leader, Senator Robinson, whose leadership was thereupon challenged by Heflin and settled by a Democratic caucus on January 19.

Following Secretary Kellogg's response to France's answer accepting the multilateral anti-war treaty on condition that only wars of aggression were excluded, it was

**Franco-
American
Treaty**

apparent that matters were for the present at a standstill, with the American side triumphant. Meanwhile, however, "as a sign of good will," the ban laid by the State Department on financing French private loans in this country was raised. This followed the action, a few days before, of the French Government raising the ban on exporting French capital. Meanwhile, behind the scenes, the negotiations for the renewal of the Franco-American treaty, distinct from the multilateral treaty outlawing war, went on, but their terms were in no way disclosed.

The Pan-American Havana Conference opened on January 17, in the presence of President Coolidge, President Machado and the President of San Domingo, and representatives from twenty-one American States. President Coolidge, in a long speech abounding in generalities, opened

**Havana
Conference**

the conference. Apart from the general idealistic arguments in favor of self-government and of peace, the only important section of the speech had to do with the doctrine of the absolute equality of all American republics, regardless of size. This latter was probably designed to receive the title of the "Coolidge doctrine." The first matter settled upon after getting down to business was a resolution proposed by Ambassador Pueyrredón, of

Argentina, and seconded by Mr. Hughes, that all sessions, plenary and particular, should be public. This was immediately looked upon as a victory for Latin America over the United States. The other matter of immediate importance was in the minds of all, but on no one's tongue, namely, whether or not American action in Haiti, Nicaragua, San Domingo and Mexico should be discussed. The American policy announced long before was that no political matters were within the competence of the conference, which had to deal solely with matters of commerce, finance, industry, communications and "intellectual co-operation." The conference divided itself into eight committees, and on January 19 work began in earnest.

Brazil.—An interesting brochure was recently published by the Ministry of Agriculture, Industry and Commerce, dealing with the subject of immigration. Statistics of the contributions of ten nations to the national population showed that from the period 1820 to 1926 they had sent to Brazil the following total number of immigrants: Italy, 1,432,443; Portugal, 1,319,189; Spain, 565,238; Germany, 189,665; Russia, 110,118; Austria, 88,568; Turko-Arabia, 77,324; Japan, 49,676; France, 34,260; and Rumania, 32,374.

China.—There was no marked change reported in either the civil war, the famine or the chaotic commercial and political situation. As if to complicate the currency problem in the North, authorities both at Mukden and Tientsin were reported to have augmented the tax obligations of the people by nearly \$9,000,000. These new burdens threaten to increase the local discontent and work serious hardship on the Manchurian farmers. The only excuse given for the measures is that the North is at death grips in a war to save China from Communism. The suffering people rather suspect, however, that the war lords are themselves being enriched by the new impositions.

Announcement was made by Marshal Chang Tso-lin, that regardless of Japanese protests, 375 miles of railway are to be constructed immediately in Manchuria. His mandate notes that "regardless of old, time-worn agreements there can be no restrictions against China building railways in her own territory, with Chinese money and under the guidance of Chinese engineers." The Japanese claim that the movement is in violation of their prior treaty rights which make no distinction between who finances or builds railway lines in the territory. Marshal Chang Tso-lin's plans, however, appeared likely to meet opposition from another quarter as the Nanking Government through the Ministry for Foreign Affairs had lodged an emphatic protest with British and Danish Ministers against their Governments making further loans apt to cripple the country, to the Peking war lord.

Meanwhile in the South more cordial relations manifested themselves between Chiang Kai-shek, the civil head

of the Kuomintang and the military officials with whom earlier in the winter and last Fall he was at loggerheads. While the fourth plenary session of the Executive Committee of the Kuomintang opened informally on the date set early in the month, little headway was made in organization so that it was anticipated that the session would not actually start until very late in the month.

France.—On January 12, the Chamber of Deputies passed a measure depriving of their parliamentary immunity five Communist Deputies sentenced last year for anti-military propaganda. The five Communists had begun to serve their sentences last year, but were released for the session of the Chamber which opened in November, with the understanding that they would surrender themselves again during the times that the Parliament was not in session. They failed to do so during the December recess, and remained in hiding. Two of them, MM. Cachin and Vaillant-Couturier, took their places in the Chamber when Parliament reconvened in January. They were arrested and remanded to prison immediately after the passing of the new measure, which was carried by a vote of 310 to 227 after a protracted debate. The other three remained in concealment.

Germany.—On January 16, a conference of the eighteen local Governments composing the German Reich was held in the historic hall of the Chancellor's palace on the Wilhelmstrasse, where the famous Berlin Congress of 1878 took place, and also the first meeting of representatives of the local German Governments following the 1918 armistice. The delegates discussed the relationship between the Reich and the local governments, the introduction of more uniform financial administration and technical administrative reform. Little more than preliminary work was done on the important problems of the elimination of "Enclaves" (lands belonging to one German State, but surrounded by the territory of another), and the incorporation of some of the smallest German States with Prussia. Bavaria strongly protested against the "Berlinization" of Germany as a menace to solidarity and national unity. The address of Chancellor Marx allayed the anxiety of many delegates and the results of the conference fulfilled his promise that no immediate radical changes would take place.

Dr. Otto Gessler, who has been Defense Minister in fourteen successive Cabinets, resigned his post, giving shattered health and shock due to the recent death of his mother and of his two young sons as the reason. Dr. Scholz, the leader of the People's party in the Reichstag, declined to accept the office which was tendered him. President von Hindenburg then appointed General Wilhelm Groener to the vacancy, though there was considerable opposition to him. It was assumed by some that Dr. Gessler's retirement was motivated by his desire to escape

Kuomintang Session

Convicted Deputies Lose Immunity

Conference of Local Governments

Defense Minister Resigns

New Tax Problem

Manchurian Railway

the impending debate on the question of the new defense budget. This problem increased the political disturbance menacing the present coalition Government. The Reichstag in its mid-winter session is feeling the effects of the controversy that has been rife in the Centrist party. The threatened withdrawal of support of the School Bill by the People's Party added to the internal dissension of the coalition and predicted defeat for this measure. Such a defeat would place the reins of power in the hands of the Socialists.

Great Britain.—After a delay of nearly three years, Lord Halifax issued a report dealing with the so-called Malines Conferences held in various sessions from 1921 to 1925 between Cardinal Mercier and an Anglican group consisting of Lord Halifax, Bishop Frere, of Truro, Dean Robinson, of Wells, and others. The Catholic representatives have published likewise the minutes of the conferences. The purpose of these conferences was to discover some basis for a "reunion," primarily of the Anglicans and the Catholic Church, and eventually of all Christendom. According to Lord Halifax, the Anglican and the Roman Catholic doctrines were found to be in agreement on several points, among which the following may be briefly summarized: the necessity of Baptism, the Real Presence in the Eucharist, the distribution of Communion under both species since this is a matter not of doctrine but of discipline, the interpretation of Scripture by the Church before it can be accepted as the ultimate standard of faith, the advisability of a kind of Papal supremacy, and the *jure divino* authority of the Bishops. Several other topics were debated at length, such as that of reopening the question of Anglican ordinations, but no agreement on these was reached. The most troublesome issue to the conferees, by testimony of both parties, was that of the position accorded to the Papacy. The Anglicans admitted that the Papacy should form a center of unity, but that the Primacy should be one of "honor" and "responsibility," rather than of "jurisdiction." When questioned as to the exact meaning of the "primacy of responsibility," their explanations were vague. The Anglican report reflects, of necessity, the attitude of mind of Lord Halifax and his associates. Taken in conjunction with the recent Papal encyclical on Reunion and the report of the Anglican Bishops on the Prayer-book debate, the Malines report stirred up new controversy, sometimes bitter, on the position of the Established Church.

Only matters of general interest were discussed at the first session of the Conference of Industrial Cooperation held between Sir Alfred Mond and a group of leading employers and the General Council of the Industrial Conference Trades Union Congress. The only discordant voice was that of A. J. Cook, the radical Laborite, who attended the sessions but denounced the proceedings. The other Labor representatives declared that they engaged in the conferences without prejudice and also without committing themselves to

any pre-agreement, but with a desire to find a solution for the industrial problems. In his introductory remarks, Sir Alfred declared that the employers were ready to consider such problems as that of a reorganization of industrial concerns, and those of the security and status of the workman, of unemployment, pensions, etc. Both sides appointed a joint sub-committee to work out the details on the policy which the main body discussed.

Greece.—Commemorative services in memory of King Constantine on January 15, occasioned a popular demonstration of the Royalists which, until the crowds were dispersed by the combined efforts of the military, and the police and fire departments, threatened to become serious. After the church services several thousand Royalists paraded in the streets and were joined by crowds of the populace in Constitution Square before the former King's palace. There were cries of "Down with the Republic," and the crowd applauded and acclaimed former King George. In dispersing the assembly, the soldiers did not have to use their guns as the fire department very successfully turned its hoses on them.

India.—A strong spirit of opposition to the Simon Commission, appointed by the British Parliament to report on the question of further self-government in India, continued to show itself among the Indian Nationalists. The Indian National Congress, as already noted, declared its intention to boycott the Commission, the National Liberal Federation also stated that it would not cooperate in the investigations, and what appears to be the major portion of the All-India Moslem League more recently passed a resolution at Calcutta in favor of the boycott. A dissident section of the last-named organization met at Lahore and opposed the boycott. The basis for the Nationalist opposition was mainly that of the exclusion of Indian Nationalists from membership on the Commission. In an effort to induce the Nationalists to accept the Commission, Ramsay MacDonald, the British Labor leader, issued a "Message to India." He protested that he and his associates were in sympathy with Indian national aspirations; he pointed out that if Indians had been appointed on the Commission they would have been nominees of the British Government and thus open to suspicion. As now created, the Commission would be in a better position to gather testimony from those who have been furthering Indian independence.

Italy.—A band of over 150 members of the Mafia, recently brought to trial at Termini Imerese, in Sicily, were convicted and sentenced to the penitentiary for terms averaging over twelve years. Several of the leaders received life sentences. Only seven of the group were acquitted. The conviction was widely heralded as a triumph for Fascist law enforcement, as the Mafia had terrorized the people of Sicily from time immemorial, making it prac-

tically impossible for the State to carry on an effective prosecution. Signor Mori, Prefect of Palermo, who was in charge of the campaign against the bandits, by strong measures succeeded in restoring the morale of the citizens, who had previously been loath to serve on juries or testify as witnesses in bandit trials. During the court sessions, the prisoners were enclosed in a huge cage in the courtroom.

Adequate housing in the poorer districts of Rome, long an acute problem, will be at least partially met by a recent Government measure which authorized a loan of 48,000,000 lire (over \$2,600,000), for the construction of modern tenements. The work is being carried on by the Institute for Tenement Homes, which hopes to sell the buildings to tenants on a monthly-payment plan.

Japan.—To ease the national economic situation the Department of Home Affairs was reported to be considering the shipment of an "Unemployment Institute," for which an appropriation of approximately 100,000 yen is to be made in an effort to create work for the unemployed.

—A recent article in a Tokyo newspaper announced that an agreement had been made between the Government of Amazonas, Brazil, and certain private Japanese interests for the granting of a concession of a tract of 2,450,000 acres of land in the Amazon Valley for the settlement, within a period of fifty years, of 10,000 Japanese families.—National interest is centering on two important social events to occur within the next few months, the coronation of Emperor Hirohito and the marriage of Prince Chichibu, heir apparent, to Setsu Matsudaira, daughter of the Japanese Ambassador to Washington.

Nicaragua.—The Electoral Bill, as approved by American authorities, passed the Senate. Opposition, however, was encountered in the House when a substitute bill was proposed. The Opposition declared it favored American supervision of the elections but questioned the constitutionality of the Senate bill as giving President Coolidge's appointee, instead of the National Congress, final authority. The American viewpoint was that the constitutionality phase was gone into and settled when the Stimson agreement ended the revolution last May, and that the real object of the Opposition is to make American supervision ineffective. Meanwhile American marines continued desultory fighting with Sandino's outlaws. Following their attack at El Chipote, a report was current that Sandino himself had been killed or seriously wounded.—On December 31, Bishop Canute José of the diocese of Granada issued the following circular:

The American commander has requested this ecclesiastic authority to order priests not to celebrate marriages between Nicaraguan girls and members of the American marine detachment, since these latter do not have a fixed residence, and the girls run the risk of being abandoned by their husbands, when, on account of a sudden order, they have to leave the place.

Moreover, the American marines do not have the right to dispose of sufficient money for the maintenance of a decent home.

The reasons on which the request of the American commander are based are considered to be very just, consequently priests shall not perform the above indicated marriages. In order that no one shall be deceived through ignorance, I shall advise the members of the Church by publishing our decision and explaining it.

The ban was felt by both army officials and churchmen to be to the advantage of all parties.

Poland.—The proposal of a conference at Riga to discuss traffic, postal affairs and railroad communications between Poland and Lithuania was immediately rejected by Premier Waldemaras and his Cabinet who held that there is no frontier between the two countries. According to their interpretation the present borderline is only a temporary arrangement, the rectification of which would have to be made a part of the negotiations. While the reply from Kovno contained no explicit mention of the Vilna question it was clear that the old dispute was the basic reason for the rejection of the proposed parley. With many reservations, however, the Lithuanians expressed their willingness to discuss telegraph, rivers and railroad traffic.

Russia.—Conflicting reports were circulated concerning the banishment of the Opposition leaders, since official Moscow observed entire silence on the subject. However all reports confirm the statement that Leon Trotsky left on Monday, January 16, at 9:20 P.M., for Vierny, a town on the border of China and Russian Turkestan. He was seen off by a crowd of 1,500 sympathizers, and departed in dignified silence. In an interview granted to a representative of the Berlin *Tageblatt* he avoided reference to his disputes with the Administration. He is said to be tubercular. Kamenev and Zinoviev were variously reported as humbly repenting, and as being banished to the Ural district, together with other leaders, or to Tobolsk in Siberia. Rakovsky, former Soviet Ambassador in France, was said to have been sent to a village in Viatka, 500 kilometers from the railroad.

February is Catholic Press Month and next week Irving A. J. Lawres will discuss three factors in retarding the growth of our Catholic weekly newspaper press.

G. K. Chesterton will contribute one of his usual sprightly papers on "What They Don't Know." Next week's will be entitled "On Courage and Independence."

The almost concurrent publication of Pius XI's Encyclical on Christian Unity and the report of the Malines Conferences gives special point and timeliness to W. I. Lonergan's "Rome, Malines and America."

Eugene Weare and Leonard Feeney will also have two papers of exceptional merit and interest.

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Democrats at Dinner

POLITICAL fortunes are made and lost, it is said, at the annual Jackson Day dinner of the Democratic party. To judge by the fact that the Republicans have been in power for fifty-two out of the last sixty-eight years, it would appear that these fortunes are for the most part, lost; but in them this Review has no interest whatever. Its sole concern is for the election of public servants who fulfill their duties well and faithfully so that the public welfare may be promoted and we may all, Democrats, Republicans, and Prohibitionists, live together in peace and security.

Yet at these gatherings much wisdom is served, at least occasionally. The great men rise, and while the party listens, the leaders assess their availability as candidates. It has happened, now and then, that a great man will remain at home to finish his work, and speaks his sentiments through a letter. In 1928, this method was chosen by Governor Smith.

Despite the attacks of Senator Heflin, who is now attempting to revive the worst excesses of the Know-Nothing period, Governor Smith will continue to occupy the place in the esteem of his fellow-citizens, irrespective of creed, to which his personal character and his public services justly entitle him. The burden of his letter treated of the necessity of returning to the plan of government under which the rights of the States in the sphere allotted them by the Constitution are scrupulously respected. This is particularly gratifying since it has been some time since the party as such has shown itself particularly zealous in defending them.

If the Democrats will join with the Republicans to lead the way back to the Constitution, we shall be able to strike a blow at the centralization which threatens to tear down what the Fathers of this Republic built up. Perhaps we dream fondly, but the day may even come when most of us shall vote not for a Republican or for

a Democrat, or even for a Prohibitionist, but for a candidate who knows what the American form of constitutional government is, and who will work to preserve it.

The Uneducated Dean

RARELY has Bernard Shaw written more incisively than in his recent reply to Dean Inge of St. Paul's. Mr. Shaw writes that the Dean is not so much "gloomy" as "uneducated," "dangerously uneducated," "elaborately uneducated at Eton, Cambridge, Oxford, and the Church of England."

But it must be admitted that Great Britain has no monopoly on these dangerously uneducated persons. They are found in other environments than those which cluster about St. Paul's. Some, it may be feared, are in New York. Others, it is hinted, are in Washington. The senior Senator from Alabama, Mr. Heflin, might be cited as a sample, were it not for the well-founded suspicion that to education, whether of the dangerous or beneficent type, he is a total stranger.

We are quite sure, however, that every one of our 562 colleges—or whatever the figures were last night—can furnish at least one full-fledged specimen of the dangerously uneducated man. His favored haunt is the department of education; if that be closed, he seeks by preference the departments of history and psychology. Not, of course, that he is not to be met with in other fields, as well, and he may be a Dean or a President.

He is responsible for those marvelous courses of study, beginning in bewilderment and ending in chaos, which make our schools and colleges the wonder but not the envy of the cultured world. He supplies us with outlines and digests which enable even the unlettered to dogmatize upon the history of the world from the dim era when it began to create itself, down to the present; and he is at pains to impress upon his clients that all national idols have not only feet but heads of clay. As a psychologist, he occupies himself with data to show the non-existence of the soul; as a theologian, to show the non-existence of God; as a moralist, to preach the acceptable doctrine that there is no rule of right and wrong.

He knows a great many things, this dangerously uneducated man, and he preaches them persuasively from the platform and the printed page. His store of facts is vast. His treasury of inference is boundless. But, as an American humorist has said, while he knows much, most of what he knows is not true. And reasoning logically enough from premises that are false, he reaches conclusions which destroy all that the civilized world, up to the present, at least, has been wont to hold as true, beautiful and good.

No, dangerously uneducated Deans are not the exclusive property of St. Paul's. The Dean has his own notoriety, and in some respects is unique, but not in all. Perhaps in some of our American institutions of learning, he would seem, by contrast, an apostle of the higher life, gentle, zealous, courteous, and supremely erudite.

The Pan-American Congress at Havana

THE Sixth Pan-American Congress at Havana has, for good reasons, aroused international interest beyond any of the others since the series began at Washington in 1889. These reasons are, of course, chiefly commercial and political on their outward face. There is, however, a much more important aspect of this meeting, and one, for that reason perhaps, never mentioned by the press, and that is the moral one, arising as much from the difference in civilization of the nations involved as from their difference in size, wealth and power.

The situation at Havana, stripped of unrealities, is this. Here is a great Power, with an overwhelming superiority in armed forces, with a more united population and vastly greater wealth, facing twenty smaller republics with an utterly different civilization, tradition and history, but divided among themselves on many things such as boundaries, etc., and united solely in their suspicious fear of their great neighbor, who has invested among them more than \$5,200,000,000.

This fear is aggravated by the fact that the greater Power is in constant competition for the favor of the smaller republics with France, Spain and Great Britain, all of whose propaganda is omnipresent. The first two of these competitors of ours are competing between each other for the "spiritual headship" of those countries, France on the radical side, and Spain on the conservative. Great Britain, on the other hand, has an equal financial investment with us down there, chiefly in Argentina and Brazil, which two countries have but recently been the recipients of a visit from David Lloyd George. To the Latin mind the United States claims to be both the spiritual stepfather and the commercial godfather of these republics, because the traditional European attack on the Monroe Doctrine has always painted this American policy in that light.

On this background is to be read the speech of President Coolidge opening the Conference.

It is first of all much to be doubted whether his presence itself was very wise. The United States must want something very greatly, if they attach such importance to this meeting as to send to it their chief citizen, and this something can only be commercial and political advantage, to the South American way of looking at it. It is no wonder that the correspondents report an atmosphere of tenseness and suspicion.

Moreover, the President in his speech made two points which must have seemed very strange to his Latin hearers.

His doctrine of the absolute equality of nations in the Western Hemisphere had for them a touch of unconscious irony. This will become more apparent when, or if, these republics unite on the principle of the denial of the right of intervention. To this principle the United States will oppose the right of intervention for the protection of life and property, a principle, however, that is made for the stronger nation only. To realize this fact, it is only necessary to imagine Haiti or Nicaragua landing forces on United States territory to quell a race riot against their own nationals in an American city. To the answer

that the United States can control its race riots, and Haiti and Nicaragua cannot control its revolutions, the Latin reply is that this is again a matter of weaker and stronger.

To another passage in the presidential speech, other ideas must have arisen in the minds of its hearers. Mr. Coolidge said:

It is among the republics of this hemisphere that the principle of human rights has had its broadest application, where political freedom and equality and economic opportunity have made their greatest advance.

Did the specter of Mexico not rise before the minds of those who listened to these words? The present regime in Mexico owes its existence, and its continuance when menaced, to the direct intervention of the United States. The principle of human rights is recognized in that country only by flouting it, and political freedom and equality are utterly absent under existing conditions. These facts were known to the South Americans who heard Mr. Coolidge. It would not be strange, then, if they looked on our spokesman as either ignorant of reality or deliberately blind to it.

The point of all this is that it is not by fair phrases that we will win the good will of our South American brethren. The responsibility of the American people for the horrible conditions existing in Mexico vastly outweighs the theoretical lessons in equality and democracy which we delight to give the world. The United States has a real message for the world; it is the recognition of human rights and the obligation of human governments to protect those rights. But practice speaks louder than preaching.

The Encyclical on Unity

THE reaction in certain quarters to the Pontiff's recent encyclical shows how sorely it was needed. It also shows once more the folly of adopting any but a strong and definite program, in keeping with that of Pius XI, in dealing with our non-Catholic brethren.

No student of religion, it might have been thought, whatever his religious prepossessions, could have been ignorant of the principles which the Pontiff there expounds, forcibly and with apostolic freedom, yet always with the charity of the Christ-appointed Shepherd of Christendom. It is clear, however, that many leaders in the so called "movement for re-union" had never heard of these principles; or, if they had, had been allowed to believe that the Church might be induced to withdraw them or to compromise them.

Except on the supposition that ill-ordered zeal outran their good sense, it is difficult to understand how any group of Catholics could have allowed the possibility of compromise. We entertain the deepest respect for the sincerity and good will of the late Abbé Portal and of Lord Halifax, to name but two among many; but from the outset it appeared to us that the meetings which led to the Malines Conferences were not calculated to do good. Indeed, we feared that by nourishing hopes which, since they rose from a soil of error, could never be ful-

filled, they would do much harm. If we are not greatly mistaken, a somewhat similar view was held by practically all Catholic leaders in Great Britain.

The attitude of the spokesmen of the movement was not such as either to conciliate the Catholics in England, or to bring out clearly the fact that it was impossible to state with precision what the Church of England did or did not believe. Embracing in its comprehensive fold all shades and schools, and not infrequently advancing to places of dignity men whose adhesion to the very fundamentals of Christianity was at least doubtful, the Church of England is an amorphous creature of which few things can be predicated with certainty, beyond the simple facts that it is an Erastian establishment and most certainly not Catholic. Catholics in Great Britain know this well. Most unhappily, however, some Catholics in France and in Belgium were inclined to accept the assurances of self-appointed leaders of the "Catholic party" in the Anglican Church, and to slight the protestations of their English brethren whose daily contact with the Establishment left them under no delusion as to its wholly non-Catholic character. Hence, hopes were raised in the hearts of certain Anglican leaders, and given expression by them in books and pamphlets and from the platform. To these hopes the Pontiff's encyclical puts an end. Unreserved submission to Christ's Vicar is the only entry to Christ's Church, and this fact was once more made clear upon the long-delayed publication of the report of the Malines Conferences themselves.

We have no fear that the encyclical will hinder conversions to the Church in Great Britain or in any part of the world. It is our firm conviction that in brushing away false hopes and stating the truth, the encyclical will bring many into the Fold. No good ever comes from garbling the truth. In the spirit of Our Lord Jesus Christ, we pray that all men may be one in charity, one in the Faith, looking to the One Shepherd, and to His Vicar. But we know that this can never be attained by speeches or by attitudes not consonant with what we know to be the truth.

Bigotry Publicly Rebuked

WHEN Senator Heflin takes the floor, the Senate usually walks out or listens in bored silence. But his diatribe against the Catholic Church on January 18 furnished an exception. He made the bad mistake of attacking Senator Robinson, floor-leader of the Democrats.

It was a bad mistake indeed. Senator Robinson retorted very effectively by appealing to his fellow-Democrats. They answered by repudiating the demagogue from Alabama, by a vote of thirty-five to one.

The repudiation was over-due. By their silence the Democrats have been allowing the inference that this insane bigot spoke for the party. The wording of the repudiation might well have been stronger, but its meaning is plain. Disowned by his own party, by the Republicans, and by all who hate religious bigotry, Senator Heflin is in an unenviable position.

Prohibition and the Young

NOT long since, the junior Senator from Wisconsin, a gentleman who until recently was the chief executive of that State, rose to ask his brethren why some of them were wont to speak of Prohibition as an established fact. To him it was something that was yet to come. The "drys," he thought, had all the laws they wanted and the "wets" all the liquor they required, and there, it seemed to him, the matter rested.

If Prohibition is not yet a fact, it is not because we have not paid millions to secure it. In eight years the Prohibition program has cost the Federal Government \$177,716,860. This sum, it must be noted, represents only what has been expended by Washington. It takes no account of the expenditures, which were not small, made by the various States and cities, and by the Anti-Saloon League. Nor does it include the income lost through the decrease in internal revenue receipts, which in the eight years before war-time Prohibition exceeded \$1,600,000,000.

One wonders to what heights appropriations will rise, if, indeed, the enforcement officials allow themselves to think of a limit. For the first six months, from January to June, 1920, the Federal appropriation was \$2,200,000. The appropriation covering the outlay in all Federal enforcement units is now more than \$30,000,000. An appropriation which can increase fourteen times in eight years shows possibilities beyond all the calculations of the most sanguine Prohibitionists.

Yet to many of us, the chief results of all these expenditures are the creation of the opulent bootlegger, unconquered and unconquerable in his defiance of the Volstead Act, a steady and most deplorable growth of contempt for law and order, and an increase of intemperance among our young people.

It is hopeless to think that violation of the Volstead Act can be suppressed by huge appropriations. Suppression might be purchased, but only by establishing conditions which would put an end to every American concept of government. As we wrote some years ago, if we used the Navy exclusively for the enforcement of the Act, raised an army of some thirty or forty million officials, destroyed the constitutional guarantees, especially those protecting the citizen in his home, and built thousands of new jails and penitentiaries with the death-penalty, however, for the bootlegger; then all the provisions of the Act could, possibly, be enforced.

More recently it has been announced that the Anti-Saloon League and other associations propose to begin a campaign of education among the young. We look with suspicion upon any scheme which may emanate from that source; still, if the Anti-Saloon League can devise a plan, in keeping with Christian and American principles, and designed to check alcoholism among boys and girls, it will receive our hearty support. Had the League depended more on moral suasion in its work and less on the use of the club, there would be less political corruption in this country today, and far more temperance.

Twenty-Five Years of Peace in Colombia

C. M. DE HEREDIA, S.J.

SIXTY-TWO revolutions in forty years is a very good record, even for a Latin-American Republic. But twenty-five years of peace is something very unusual. From 1863 to 1903, Colombia was a hot-bed of revolutions, either general or partial, but from 1903 up to the present day an era of peace has succeeded the former endemic state of revolution. If there are "political miracles" this is one of them. During this time six constitutional presidents have succeeded one another without any disorder, and Colombia, which was tumbling into chaos, finally has come out young and strong to take a leading place among the South American Republics.

During the last period of the Liberal-Radical Government, that is, from 1863 till 1885, the total amount of Government income was, according to official documents, \$92,356,096, that is, about \$4,500,000 a year. The total expenditure during the same period was \$145,705,545, that is, more than \$7,000,000 a year. Consequently when the Liberal party went out of the Colombian Capitol, the deficit left to be paid by the Conservatives was \$53,349,449, not counting the external debt. The income for 1926 was \$51,944,056, the expenses being \$45,158,061. Hence, there was a surplus of \$6,785,995. The bankruptcy is over; the credit of Colombia is good for the first time. European and American capital is willing to go to Colombia where "peace and prosperity" is today the motto of every citizen. For twenty-five years peace has reigned in Colombia and prosperity has been the consequence of it.

And what was the cause of such unexpected peace? For the Catholic people of Colombia there is but one answer: The special protection of the Sacred Heart of Jesus.

While the whole world was at peace at the dawn of the twentieth century and enjoying the benefits of it, Colombia was in a most pitiful condition.

In 1899 the greatest and most terrible of all the revolutions Colombia had ever experienced was devastating the country. The effort of the Liberal-Radical party to recover their lost political power was colossal. The civil war had lasted for three years and showed no signs of abating, supported as it was by the help of the Masonic power of several South American Republics. It was a war against Christ and the Catholic institutions of Colombia. The legitimate government was helpless. All resources from the outside world had been stopped by the revolutionists, who were in possession of the Atlantic and Pacific coasts of the Republic. They could get everything they needed, while the regular army was in rags, hungry, and without ammunition. Both parties were wild and ferocious, giving no quarter to the conquered. More than 100,000 men had been killed. There was no industry of any kind, the fields were uncultivated, thousands of families without abode, the cities and towns devastated or burnt, while the rest of the population was decimated by different plagues.

If the Conservatives were defeated there was no hope for the Catholic religion in Colombia. The Liberals wanted to uproot it and they would have done so, if it had not been for the special and providential protection of Christ. If the power of prayer has been ever doubted, this example, without parallel in modern times, could show that the words of Christ endure forever. The miracle of Valley Forge was repeated, showing that against prayer with faith the strongest artillery is of no avail.

There was a man of prayer and unshakable faith, Msgr. Herrera Restrepo, Archbishop of Bogota, who, seeing the ruin of his country and the danger to the Catholic Faith, wrote a wonderful pastoral letter to all Colombians, Catholics and Liberals, without distinction, exhorting them to peace. Then he proposed the idea of building a national shrine to the Sacred Heart, who had promised to give peace to the homes where He is honored. He wanted to have that shrine built by the contributions of all Colombians for the benefit of all. In that shrine perpetual prayers should be offered to the Sacred Heart for the peace of the Republic and the union of all its citizens.

Although this letter had an echo in the heart of every true Colombian, it had a very strong repercussion at the Colombian Capitol. President Marroquin, a practical and devout Catholic, could not hear the voice of the Pastor without deep emotion. He spoke to Congress and talked with the members of his Cabinet, and on May 18, 1902, he published the following decree:

WHEREAS, It is a duty of the Government to use every kind of means to bring about the pacification of the country, one of these means being to cooperate with the wishes of the Archbishop of Bogota, as shown in his Pastoral Letter of April 6 of the present year, therefore,

BE IT RESOLVED: 1. That the Government in its name and in the name of the nation that it represents takes an oath (*voto*), as proposed by the Archbishop, to cooperate in the immediate building of a shrine consecrated to the Sacred Heart of Jesus.

2. On the day appointed by the Archbishop during the month of June, a solemn celebration should be held—the expenses to be paid by the Government—in the church selected. Then a procession should take place to the grounds where the shrine is to be built in honor of the Heart of Jesus. There an appointed speaker should address the multitude showing the motives of the celebration. After this a collection should be taken from those that are willing to cooperate in the building of the shrine.

3. The Government will officially invite to take part in these manifestations all public officers, clerks, and citizens who are willing to favor this plan of obtaining peace and its benefits.

4. The Secretary of the Interior will address a communication to all Governors of States, advising them to promote everywhere the aforesaid celebration, and collect funds for the building of the national shrine.—The Secretary of the Interior will discuss the matter with the Rt. Rev. Archbishop with a view of preparing everything needful for the celebration.

Bogota, May 18, 1902.

The President, JOSÉ MANUEL MARROQUIN.

It was June 22, 1902, Feast of the Sacred Heart, at nine o'clock in the morning, when the Pontifical Mass began at Bogota's great Cathedral. The Blessed Sacrament

was exposed, and there at the feet of Christ were the President of Colombia, the Supreme Court, the Council of State and the Colombian army, kneeling, and casting down their rifles before Christ the King. The venerable Archbishop consecrated Colombia to the Sacred Heart, the President repeating the consecration. Their hearts were full of sadness on account of the conditions of their country, but they were also full of hope.

The nation had put her troubles in the hands of Christ and He has taken care of Colombia since. The revolution raged more furiously than ever during the following months. There was no human hope for salvation, but Christ was there. Suddenly the most unexpected proposals for peace came from the rebel camp. And on November 21, 1902, peace was signed on board the United States flagship Wisconsin, before Rear Admiral Casey, between General Perdomo, on the part of the Government, and General Herrera, chief of the revolution.

Since that glorious date, twenty-five years ago last November, peace has reigned in Colombia. Not a single revolution has since disturbed her peace.

No wonder the people of Colombia are grateful to Christ, and to show it, a great celebration took place on the thirtieth of last October, Feast of Christ the King. All the Bishops of Colombia came together to thank God and in the Cathedral, again, with their souls filled with joy, the President and all the civil authorities as well as the army, knelt down before Christ the King and renewed their consecration to Him. Then all went in procession to the new shrine built by the nation to the Sacred Heart. Colombia had fulfilled her vow.

That day, the actual twenty-fifth anniversary of the peace, took place the civil celebration. But the nation does not forget Christ. From the spot where I am writing this we heard the martial sound of trumpets announcing that the President with his Cabinet was going to the Cathedral to kneel down before Christ, to thank Him again for the immense benefit of peace. To the sound of the great bells of the Cathedral, Colombia, Catholic Colombia, represented by her highest civil and ecclesiastical authorities, sang a *Te Deum*, thanking the Lord for His benefits. The trumpets sounded again and the Colombian soldiers laid down their arms before Christ the King.

PRAYER FOR COMPLINE

Wayward, at evening I turn me home.

The wraiths have vanished, withered are the flowers

That led me straying through the truant hours;

Wearied and hungry to Thy side I come.

And when upon Thy knees I tender all

My hard-won gains for favor in Thy sight,

Their value measured in Thy clearer light,

The day's dead treasures from my fingers fall.

With what high hopes, what noble longings fired,

The morning sped me forth upon my quest!

My child heart hath betrayed me. Far at noon

My faltering footsteps led, and all too soon

Night brings me to Thee, penitent and tired.

Father, forgive, receive me. I would rest.

SIDNEY J. SMITH, S.J.

Thinking Minus

R. R. MACGREGOR

A RECENT desultory scrutiny of the editorial page of a local newspaper resulted in my intelligence being awakened to the fact that the writer was repeating the question of Pontius Pilate: "What is truth?" From semi-somnolence I was pricked into intelligent curiosity. I should like to meet the editorial writer who would today trouble his readers by asking that question. I reflected on the possible number of his subscribers who would be interested in the solution and I was forced to the painful inference that the average American newspaperman is no longer eager to expound, and the average American reader no longer anxious to examine, questions involving fundamental truths.

As President Nicholas Murray Butler has stated it, we have lost the art of reflective thinking. We do not reflect on questions concerning our own individual welfare; we do not reflect on matters of national importance; we do not reflect on international problems. A dog, if at a loss in any situation, has its unerring instinct to fall back on; but, if we fail to exercise the faculty which has been given us to fill the same relative place in our economy as does instinct in that of the irrational animal, we are indeed to be pitied.

Man is not the prince of creatures

But in reason. Fail that, he is worse

Than horse, or dog, or beast of wilderness.

To test the quality of gold alloys, jewelers formerly used a fine-grained black stone called the touchstone. In the eyes of an educator good instruction is more precious than fine gold. The touchstone by which he used to test the quality of instruction, so as to discriminate between genuine and counterfeit teaching, was correct thinking. But very apparently he has discarded this criterion, and the lamentable result is seen in the thousands of young people who yearly migrate to and from our colleges and universities. Lack of thinking is as much a problem in college as out of it.

But everybody thinks; in fact, how would it be possible to stop anyone from thinking? Evidently then the problem is limited to correct thinking.

What is involved in making anyone think correctly? The mental scientist uses the term very widely, as connoting every form of intellectual activity. The logician defines it as the process of comparing two ideas through their relation to a third. He who is not clear in his use of the term may employ means to develop one kind of mental activity, at the expense of others, or of an all-round development.

The first step in training anyone to think is to furnish him proper materials of thought, to develop in his mind the concepts which lie at the basis of a branch of study, and which must be analyzed, compared, and combined in new forms during the prosecution of that study. Just as little as a fisherman can draw fish from an empty pond, so little can anyone draw ideas, thoughts, and conclusions from an empty head. How can anyone compare two ideas or concepts and join them in a correct judg-

ment if there is nothing in his mind except the technical terms by which the scientist denotes those ideas?

So essential to correct thinking is the development of the concepts and ideas which lie at the basis of each science, that we may designate the giving to the pupil of something worth while to think about as the most important step in the solution of the problem before us. In other words, the furnishing of the proper *materials* of thought is the *sine qua non* in teaching others to think.

It has been conceded that education should be a preparation for this life and the life to come. The thinking done at school should be an adumbration of the thinking beyond the school in life, and of the life beyond life. This seems to me to be the crucial point in our modern system of education. That system has failed in both departments. Its products cannot think correctly and for obvious reasons, if they do think, the after-life occupies no place in their thoughts. Education must teach its protégés to think soundly in and for this life and for the life hereafter.

Instruction in religion and in logic must hold a more important place in educational curricula. This seems to be the only solution. The possession of enough data, or thought-materials, for reaching trustworthy conclusions serviceable in the now and the hereafter, which is the indispensable requisite of successful and correct thinking at school, is likewise a necessary requisite of sound thinking in practical life. Therefore the criticism naturally arises: do our colleges and universities give their pupils something worth while to think about?

But to teach people to think correctly we must use instruments. The instruments of thought are generally spoken of as symbols, whilst the materials of thought are the things for which the symbols stand. In thinking, the mind may employ the ideas which correspond to the things in the external world; or it may employ the symbols by which science indicates things that have been definitely fixed or quantified. Failure to distinguish the sign from the thing signified, the symbol from its reality, leads to confusion in thought and to the most disastrous results in mental development. The symbol is indispensable in advanced thinking; but to expect the learner to get the fundamental ideas of a science from words and symbols, is evidence that the teacher does not understand the nature of thinking.

The net result of such a pernicious system of thought instruction is that more fallacious arguments, more absurd hypotheses, more illogical definitions and faulty premises are due to lack of definition of elementary logical terms than to any other infraction of the rules of thought. The easiest way to confound a so-called thinker of today in his argument, is, in my experience, to request him to define his terms.

But we must not forget the other side of the question. There comes a time in the development of the pupil when he must rise above the sticks, blocks, and Froebelian objects of elementary instruction, and learn to think in symbols of a higher notation. He must learn to think the abstract and general concepts of science and philosophy, and in thinking these, to use the devices, technical

terms, and other symbols which philosophers and scientists have invented to facilitate and compress their thinking.

A too long-continued use of the concrete may arrest development, and hinder the learner from reaching stages of advanced thinking. The too constant use of blocks, however valuable at first, ultimately begets blockheads, instead of intelligences capable of the higher life of thought and reflection. A rational system of pedagogy involves proper attention to the materials of thought and proper care in furnishing the instruments by which advanced thinking is made easy and correct. Of course, there must be differences due to heredity and mental training. The differences in native ability are, however, not as great as is generally supposed (unless the moron enter into the comparison); the differences due to correct training, or the neglect of it, are far more striking. The work expected of the pupil should tally with his capacity; otherwise it will force him to resort to pernicious helps, beget in him wrong habits of study, rob him of the sense of mastery and the joy of intellectual achievement, and destroy his self-reliance, his power of initiative, and his ability to grapple with difficult problems and perplexing questions. The power to think grows by judicious exercise. Are our collegians exercising their minds judiciously today? Are we not, perhaps, using too many blocks and too frequently?

But I am concerned here with the illogical nature of the thinking of the man out of school as well as of the man in school. In some respects the former is more striking than the latter. The average American is *not* a thinker. He is only too willing to let things be, or to let them slide, which is infinitely worse. He resents any disturbance to his physical well-being, any inconvenience, any irksomeness. He has been cradled in comfort too long.

This resentment he seems to have carried over into the mental and intellectual fields. He resents having to think. It is too disturbing; consequently he does not think. He may soon be unable to. There seems to be a fast-growing intellectual lethargy spreading over the intelligences of the American public. Repercussions of this are readily noticeable in the lack of interest shown in voting, in questions of local, State, and national government. And, then, we wonder why we produce politicians rather than statesmen.

Again, we glimpse traces of the presence of this mental opiate in the kind of literature that is being read, in the amusements of the average American. He wants his popularization of science, his magazine, his tabloid newspaper. He devours the "news" in them. He abhors the intellectual "digging" for oneself in a reputable textbook or in a library. He is not exactly dead to current problems; but he is only half-alive to them, and this half-alert part of his intelligence is willing to accept its judgments and its reasonings at second hand from the half-baked, half-true dicta of pseudo-scientific literature. Perhaps we Americans are too wealthy, too prosperous, too smugly complacent, and are therefore willing to pay the select few to do our thinking for us. But are we willing to pay the ultimate price that such an abject surrender of our God-given intelligences entails?

How Liberal is a Liberal?

JOHN LAFARGE, S.J.

IN her scholarly review of the "Catholic Social Movement in Great Britain," Miss Georgianna P. McEntee recalls an array of great Catholic Liberals of recent times: Archbishop Bagshawe, Monsignor Parkinson, Miss Fletcher, Father Plater, Cardinal Manning and Cardinal Bourne, to mention only a few of the most universally known. To these and to very many other pioneers in the social field in Europe and in this country the title Liberal is generally accorded. Yet just how and when can a person lay claim to this adjective, which is unfailingly popular at the present day?

We can take for granted that "Liberalism," in the sense condemned by the Church, is ruled out of court. For the screen of this pleasing word has veiled a collection of doctrines and policies which, instead of setting men free, were at the root of the industrial slavery that we inherited from the nineteenth century, along with a World War and a few other items. When Pope Pius IX condemned Liberalism, and nailed it to the "Syllabus" at the cross-roads, he was not condemning, nor even frowning at the noble and generous things which we Americans are apt to associate with this word. On the contrary, he was of all men most liberal, in the true sense of the word, and was reproached for it by those who could not see things as broadly and as wisely as himself. But he did condemn naturalism, a dogmatic, illiberal denial of the supernatural, a systematic scouting of all authority, and the unsocial, un-Christian policies which were the result of such denials.

With this objectionable use of the word out of the way, the question may still be asked: "How liberal may a true Liberal be?"—or, to be more specific; "How liberal is a Catholic supposed to be, that he may claim the name of Liberal, and yet the name of Catholic as well?"

The word *liberal* or *liberality*, after all, does not stand for anything absolute. It is simply a way of meeting a situation, a generous, open-handed manner of acting. It all depends on the situation. You can be liberal with the stogies, or liberal in forgiving your grandfather's assassin. When, however, the situation is complicated by a conflict of ideas and interests, not merely of single persons, but of widespread groups of men, then liberality takes on a special character, and becomes a policy, and Liberalism, in the true sense, is born.

Such is our condition in this time and country. We live in a world of conflicting ideas and interests. I may personally believe in Protection, a meat diet, early bedtime and raising poultry. My next neighbor may grow lettuce in his front yard (or try to), believe in Free Trade, vegetarianism and midnight radio concerts. Conflict is brewing; but matters can be adjusted without resort to profound policies. But when half a million people believe in prohibiting cherry bounce, and another half million of their neighbors believe in it as a

gift of the Creator, there must be some kind of a liberal policy adopted if we are not to banish peace. In other words, it is true Liberalism which gives us the right attitude towards those who disagree with us, or whose earthly interests are not our own. It is a path to be followed in the conflict of human ideas and interests.

What formula then can we find which will characterize a genuinely liberal attitude in these conflicts? Such a formula is not so easy to hit upon. The existing order of things may satisfy a greater number of men, and be more tolerant of human needs and weaknesses than some new regime. So that the party of revolt and protest is not necessarily liberal. It may make for the direct opposite of liberality. Even if it contends for absolute, total freedom, emancipation from every kind of restraint, it may contain the germs of autocracy or even tyranny. How then, can Liberalism or liberality in the realm of conflicting tendencies be defined?

In this vexed question we are indebted to the genial mind of Dr. John A. Ryan for suggesting a singularly apt formula. The Liberal, in political and social matters, is contrasted by him with the Tory. The Tory, in Dr. Ryan's definition, is one who believes in unlimited freedom for his own class, but denies it to all others. The Liberal, however, believes in a moderate degree of liberty for all men, regardless of class, regardless of whether they are of his own group or of another.

Following up this definition by examples, we come to some interesting conclusions. In the world of conflicting ideas and interests, extremes meet, and Toryism, like politics, makes strange bedfellows.

The Communist, the Bolshevik, is as much of a Tory as his supposed opponent, for he works on the same basis, that of advocating the highest degree of freedom for his own class, but unconditional subjection for those who fail to belong to it. The oligarchies of ancient Greece, the Ascendancy element in Ireland, the landed Junkers of the Baltic, the *pomestchiki* of Czarist Russia, were no more Tory than the Third International or the Communist Party of today. The regime of ultra-capitalism and the regime of orthodox party Communism are but two phases of the same illiberal attitude toward the mass of men in general.

Hence there is at bottom an understanding between the Communist and the thorough-going Fascist, extreme capitalist, some old-style New England mill-owners, or advocates of any kind of a closed class with a closed system of privileges. In one case, as in the other, there is an entire denial of the basis of Liberalism, which is that *all men*, regardless of class or party, have certain inalienable rights, from which flow certain inalienable liberties.

Moreover, different as are their claims and appearances, the Conservative Tory and the Radical Tory follow out the same course of action when it comes to the

liberties of the Church, since the same philosophy is accepted equally by both groups, that the Church, and consequently the spiritual life of man, is an affair of the State, to be subjected to the State—and if need be to become a mere department of the State, its tool, not its conscience. As an expression of the Tory doctrine in its purest form, the words of the *Welsh Outlook* for September, 1926 (from the home of Nonconformism and supposed Liberalism) can hardly be rivalled:

We do not believe persecution (if that question-begging word be chosen) at all times, and in all circumstances, to be wrong. Does not the State exist primarily in order to bring irresistible compulsion to bear upon subjects whose beliefs, no less than their overt deeds, are endangering the foundations of human society? What we are claiming is that an overwhelming majority in a modern State (*sic*) should take steps to compel a minority to accept a view of life which the majority believes to be essential, not for ensuring a safe voyage to Heaven for the individual soul, but a safe voyage for the body politic through the perils of this life.

Well, happy voyage: but it will be a dismal ship for "individual souls" to travel in! With such sailing-orders, it makes very little difference whether Bismarck, Jeremy Bentham, or Comrade Stalin is on the captain's bridge. Even if the "minority" happen to be a majority, what is that but a mere question of arithmetic, as long as they can be tucked out of sight in the hold?

Hence we may really question whether many of those who claim the title of Liberal, even here in the United States, are not rather the opposite. Liberal thought, it is said, teaches the material origin of man, and materialistic evolution. But if man is material in his origin, why should liberty go to all men rather than to the fortunate few who may happen to get hold of it and exploit their fellows? If ideas are a mere chemical product, how can we blame the man who gets control of the idea-factory and its output, and sets up a thorough-going intellectual Toryism by prohibiting absolutely all freedom of thought and speech which is against the policy of the State, or the proletkult, or whatever you call it?

The eugenic limitation of the lower classes, divorce, trial marriage, centralization of education, materialistic evolution and other kindred doctrines claim attention in the name of liberal thought and liberal teaching. Yet the materialism at the basis of these doctrines is equally well supposed by those who preach the exploitation of labor, the abolition of labor-unions, the total segregation of races, and the subjugation of colonies to the exclusive interests of capital.

In a word, when you find a man professing unrestrained freedom and disregard of spiritual sanctions and divine laws, when he claims that Liberalism means license, you may be sure that he is not a Liberal at all. Absolute liberty and freedom of restraint for all men is a Utopia. Absolute liberty and freedom from restraint for a few means slavery and oppression for the many.

The Liberal in the true sense cannot be an advocate of unlimited privileges and freedom for all men or for any group of men. The very dignity of man's office in life implies a limitation in the use of his freedom. Freedom is a tool, not a plaything; and like all tools, must be used

in a certain way and for certain definite ends, if not to be ruined and meaningless. Man is a child of God, not a gypsy in the universe; a citizen of human society, the *civitas*, and of the Church, the city of God, and not a roving spirit without law. But no group of men can be exempt from the realm of law. Our answer, then, to the question: "How liberal is a (true) Liberal?" is plain. He is a Liberal in guaranteeing to all men that freedom of thought, speech and action which spring from their duties to God and to their neighbor. Where these same duties place a limit on his freedom of thought, speech and action, there is a limit on the liberties allowed him along with all men, though there is none to his Liberalism, his charity or his liberality of spirit in fulfilling generously and loyally his recognition of the liberties of all, that is, his service of obedience and reverence to God and country. The freedom, as well as the restrictions, which in the modern world he applies practically to himself, he applies practically to all men, equally, without regard to their nationality, their social standing, their race, or their religion.

Far from wishing to compromise his Faith, he will prize it as giving the only true ground for that just liberty which he desires to share with all men. His Faith will make him unwilling to injure needlessly the feelings and self-respect of others. It will give him an esteem and love of his fellowmen which, for that very reason, will help him in making reasonable accommodations to other men's ways of thinking and acting, while remaining loyal to his own principles. Such Liberalism is the liberality of an apostle, not the querulousness and diffidence of a spoiled child.

Just as the writer concludes these reflections, the newspapers report, probably untruly, that the Pope received official notification from the Soviet Government that he is sentenced to death for giving aid and comfort, through the Catholic Near East Welfare Association, to the enemies of the Bolshevik Revolution. There is enough comedy in this event to give the Holy Father a good laugh. Yet, oddly enough, it throws a spot light on the difference between the Tory and the Liberal.

The same paper and page announce that Dr. John Ryan Devereux, senior surgeon in the reserve of the United States Public Health Service, "sailed yesterday for Hamburg, on his way to the Balkan States to make an extensive study of health conditions for the Catholic Near East Welfare Association . . . Dr. Devereux," continues the account, "hopes to establish health centers throughout the Balkans, manned by medical personnel recruited locally and trained in American methods of hygiene." Needless to say, this health work will be for all kinds and classes of men.

Here, then, is the Pope's crime, that he is simply a plain Liberal, doing what he can to rehabilitate the social and economic condition of all Russian and Oriental sufferers without regard to nationality, politics, or religion. For such a person, according to the anti-Liberal principles of the Third International, there can be but one fate, and that is death.

"It belongs to the liberal man," says St. Thomas Aquinas, "to part with things." To be actual martyrs, part-

ing with life for their brethren's sake, is the privilege of but a few. If we Catholics, however, wish to glory in the fair name of Liberal, in the true sense of the word, we must be willing to part not only with some earthly possessions for the good of our fellow-man, but with

things much harder to yield: our personal ease and security, our self-esteem and self-love, that we may walk in the footsteps of the greatest of all true Liberals, of Him who was "not ashamed" to call all men brethren and in all things was made like unto them.

The New Federal Tax Bill

EUGENE WEARE

Special Correspondent for AMERICA

S EVEN or eight years back I was the guest at a dinner given by a congenial group of American and English newspapermen in the ancient capital city of the modern Republic of Poland. The Bolshevik drive against Poland was on at the time and there was a gathering of the clan. The dinner was served in a private room of the Hotel Bristol and my present recollection of the affair leaves me with the impression that "a good time was had by all."

I recall that I was particularly attracted by the contents of a bottle of what I thought at first was some sort of a high-grade Polish table-water but which proved upon further acquaintance to be high-powered Russian *vodka*. I am frank to say that I liked it. There was something about the stuff that lured me on. For months I had been chilled to the bone and I was lonesome and very, very homesick. But, after a few swallows of this harmless looking liquor, I was ready, like Napoleon before me, to start for Moscow in the morning.

Then, sad to relate, came the cold, grey dawn. And, following this, came other dawns and other days and other nights that stretched themselves out for a week. How many such there were deponent sayeth not and, on the grounds that such testimony might tend to incriminate and degrade me, I pass over the details. Suffice for the present purpose to relate that I went about the streets of Warsaw for a week in a sort of daze. All the world was swinging round and round. I met up with what I thought were the strangest sort of people. I had my hair cut twice in the same day. I recall that I engaged a poor, unsuspecting Pole to be my personal valet and some good friends insist that I made application to join the Polish army.

Recently, I have been making an effort to learn something regarding our Federal legislation touching upon taxation and my mental faculties now appear to be just about on a par with the condition which guided me aimlessly about the streets of Warsaw. After having waded through the legislation now in force and that which has been proposed for the coming year, I cast my vote in favor of the *vodka*. It was much more pleasant and things generally with me were clearer in that other day and more easily understood.

At any rate, and despite the confusion in which I find myself, here, briefly, is the situation regarding Federal taxation as it appears to me. There will be a reduction which, it is believed generally in Washington, will amount to about \$250,000,000. This, it should be noted, is a

greater reduction than the Treasury Department, backed by the President and the Administration, has suggested as "safe"; and it is less than the amount of the reduction fixed by the House in the revenue bill which was passed in the lower assembly in the closing days of the last year. Mr. Mellon and his advisers urged a maximum reduction of about \$225,000,000, but the members of the House disregarded his recommendation and fixed the reduction at about \$290,000,000. The bill has yet to be considered by the Senate and here it is that the amount will be fixed. It is said by those who are "in the know" that the measure when finally enacted into law will carry a reduction in our yearly tax bill of about \$250,000,000.

It should be borne in mind that tax legislation is very dangerous business for all hands concerned. More good governments have been wrecked by their failure properly to estimate the public conscience in tax matters than by almost any other public question. And so it is that tax legislation is carefully considered; so it is that our legislators proceed in tax matters with caution; so it is that the present tax bill is so involved, its provisions confusing and confounding. One crowd tacks on a provision here; another inserts a line there; exceptions are noted in one case and passed over in what looks like a similar case but which, upon investigation, turns out to be something entirely different. There is frequent confusion in terms, a seeming contradiction in words, so that unless one happen to be a real expert in tax matters—and there are very few of these—most attempts to understand the several measures offered lead to the condition of mind reminiscent of the *vodka*.

Take the present bill as passed by the House. It reduces Federal taxation by \$290,000,000 yearly. But it has yet to be taken up by the Senate where our two great political parties are about evenly divided in numerical strength. Bear in mind, please, that a national campaign for the Presidency lies in the offing. In the face of this the Democrats, naturally enough, would like to reduce these national taxes—any taxes—way beyond anything suggested by the Republican opposition and, of course, all in due time make capital of their success. The Republicans would very much like to do the same thing but to do so might create a deficit in the national treasury for which they, the party in power, would be held responsible. The Democrats argue that the estimated income from taxation for the coming year as set out by the Republican Secretary of the Treasury is low. They say that it will be much higher than Mr. Mellon's

estimates and that a greater reduction in taxes is thus warranted. Besides, the Democrats seek "to lessen the burden of the already overloaded taxpayer." The Democrats say that putting a low estimate upon the probable income from taxation is a Republican trick to gather in a large surplus and point to this as evidence of Republican superiority in the management of governmental affairs.

To this the Republicans counter by asserting that the estimated income is as near to being correct as it is possible to make it, and follow this up by pointing out the advantages to be gained by applying any surplus that may accrue to the account of the public debt. And the Progressives in the Senate, the ten or twelve members, nominally Republicans but usually at loggerheads with the party and its chiefs, favor this reduction in the public debt. If the Progressive members had their way there would be little or no reduction whatever in the present tax rates. The Progressives would gather in every possible dollar and apply it to the reduction of this public debt. Last year this debt was reduced by more than a billion dollars and thus were the taxpayers saved more than \$40,000,000 in interest charges. And this method of procedure, it is argued, is sound government economics.

So it is that a compromise will be effected between the desire of the Democrats to reduce taxes further and the determination of the Republicans, aided by the Progressives, to see to it that their Administration is not caught with a deficit on its hands.

During the last fiscal year our total Federal revenue from all sources was in excess of \$4,000,000,000. This provided a surplus of \$635,000,000, which has been applied to the reduction of the public debt and which is the basis for the contention that Federal taxes this year can stand a reduction greater than the \$225,000,000 suggested by Mr. Mellon. But it would appear that, despite all the talk you hear about the present prosperity under Republican rule, the Administration is of the opinion that taxable profits of the present year will prove to be less than in previous years and, ergo, less revenue will be collected in the form of Federal taxes.

But, be that as it may, it is of interest to note that the present bill, the one passed by the House last month, contains few changes that are of practical interest to the great mass of our people. Generally speaking, the rates now in force, upon the basis of which most of us paid our taxes last year, remain unchanged. You pay the same rate that you paid last year after taking advantage of the exemptions which were granted you last year.

The important changes in the present bill have been brought about by a reduction in the corporation tax rates. A sliding scale for corporations has been established in the present bill which will result in a saving to the corporations of something like \$175,000,000 yearly. In the bill which passed the House, the tax on automobiles has been wiped out entirely and the amusement tax, so-called, has been materially reduced. Excepting prize-fights, amusement tickets costing less than \$1.00 will be

free of taxation. This means, of course, that the drama, native or otherwise, which holds forth upon our stage, will continue to stagger under the handicap of government taxes while the movies, where the admission price is less than \$1.00 will go scot free. Wine taxes have been reduced materially and the tax on cereal beverages has been done away with.

But, after all, the rates to be charged as set forth in the tax law mean but little in the face of the provisions, made in the same law, for its administration. If you can survive the confusion and conflict of the mass of figures, percentages, etc., and get well into the book of more than 225 pages in which all the provisions of the new bill are set out, you may come upon some very interesting reading. You may find, for instance, that certain people and certain industries seem to have been favored with what looks like special legislation. Of course, it is no such thing. Our statesmen here in Washington would never be guilty of any such fraud or betrayal of the people's confidence and I make no such charge. I simply say that it is very curious legislation and it will be interesting to explore the matter a little further. This will be done in a paper soon to follow.

SERVANT-BOY'S SONG

When I set out for Omagh Fair,
A pocket sheared from an empty pair
Of doeskin breeches held my store
Of gathered pence, and they but four.

So off went I, at screech o' day,
Against the climb of Gallows Brae;
Then with the sun I slithered down
The hill that shadows Omagh Town.

Meeting there the baker's son
I bargained for a treacle bun;
And half a drop at Dan Macloin's
Left me but one of all my coins.

'Twas then my fate to range the streets
Behind a ballad-man, whose sheets
Were grandly named by him the while
His woman sang with haunting guile.

Och, lads alive! The voice of her
Would shame a pigeon's bosom-purr;
And she with echoes braver than
The shouts of her Come-all-ye man!

Thon soothing words, thought I, are meant
For my true love; and so I spent
My last unsquandered penny for:
"The Lass To Whom These Lines Refer."

But feth, the gallant song she had
Was neither printed good nor bad
On sheet lamenting gallows-trees
And wrecks that brave the gulping seas.

Black cards to them—in a deck o' spades—
Who drank colloging in McQuade's!
And I with neither song for lass
Nor cross o' coin to buy a glass.

Still, though they left me light of purse,
And but a bit of minded verse,
Sure I'll pick up both words and air
Next time I steal to Omagh Fair.

FRANCIS CARLIN.

Education**Mr. Hearst on Federal Education**

PAUL L. BLAKELY, S.J.

I DO not know what Miss Williams and Mr. J. W. Crabtree, of the National Education Association, think of the explanation of the Federal Education Bill which Mr. Hearst (or his ghost-writer) has been publishing in his string of journals.

Perhaps what they think could not be printed. It would sound too harsh. In any case, I judge that they look upon Mr. Hearst as an unfortunate asset. He begs most piteously for the enactment of the Curtis-Reed Bill, and that is good. But he begs for the wrong reason.

Mr. Hearst approves the bill because it establishes Federal control of the local schools.

Miss Williams, Mr. J. W. Crabtree, and the National Education Association approve it because, they allege, it makes Federal control of the local schools absolutely impossible.

There is some discrepancy here—but to return to Mr. Hearst.

As is well known, this gentleman's publications appeal chiefly to a clientele that cannot read, or cannot read very easily.

For the first group Mr. Hearst provides cartoons and weird sketches which he (or his ghost-writer) once described as "the kind that tell a story." In my younger days "to tell a story" was a kindly euphemism for "to tell a lie," and quite frequently these illustrations lead me to infer that Mr. Hearst is hiding behind this euphemism.

For his customers who can read, yet not without unutterable groanings, Mr. Hearst exhausts whatever science and mechanical skill can offer in the way of linotypes.

If all the matrices in the world for black-face, italics, and tall capitals were suddenly destroyed, many of Mr. Hearst's clients would probably be at a loss to know how to marshal and align their psychic properties. Long trained to register fear or disdain, glee, high dudgeon or depression, at sight of one or other of Mr. Hearst's varied styles of type, they would gaze at the bereft page, registering nothing but void and vacuity. Mr. Brisbane, of course, would be left, but as he uses neither charts nor cartoons, one must have a very ready acquaintance with all the letters of the alphabet in order to enjoy him.

In his latest explanation, Mr. Hearst sums up by stating that we "must get Uncle Sam started on his biggest job—abolishing illiteracy." The contract which lists Uncle Sam's jobs—what he can do, must do, and must not do—is an instrument called the Constitution. But the Constitution, as it happens, is quite innocent of any reference to illiteracy. It does not state, nor does it suggest, that Uncle Sam has any duty whatever to abolish it; much less, that to abolish it is his chief duty.

One may reasonably conclude, then, either that Mr. Hearst has never perused the Constitution, or that he thinks Congress should disregard it.

It must be said for Mr. Hearst that as far as in him

lies he does a complete job. He asks a Federal Department of Education to enable the Federal Government to contribute, first of all, to the support of schools "in backward mountain districts in the South." (There are mountain districts in New York quite as backward, as Miss Claghorn has shown, but Mr. Hearst does not refer to them.) After assisting these backward schools financially, the Federal Government is to "fix standards of excellence in school buildings, school curriculums and school administrations, and spread this knowledge throughout the Union. . . ."

This the Federal Government cannot do, unless it has a magic force which enables it to solve (with the help of a large appropriation) problems at which educators have long toiled and still toil. But a solution reached, "the Federal Government can contribute to help solve the great problems of adult education: continuation schools for boys and girls over compulsory school-age, evening schools for grown-ups, correspondence schools for thousands of adults who are now inaccessible to opportunities for education."

I see no special reference to the janitor and his work, but little else has been omitted. In the Curtis-Reed Bill Mr. Hearst envisions a Federal control of the local schools that is absolute. Contrasting him with Miss Williams and Mr. J. W. Crabtree, I contend that he is right.

He is so very right, that I wish he would correct a few errors and keep up his campaign. Nothing can expose the real purpose and the easy possibilities of the Curtis-Reed Bill more completely than a few more explanations by Mr. Hearst.

But he ought to know that when he writes "We have a larger percentage of illiterates than France, England, Wales, Scotland, Sweden, Norway, Netherlands, Switzerland, Denmark, or Germany," he is not stating an ascertained fact, but merely hazarding a guess. The Federal Department of the Census will inform him that there are no statistics which enable us to compare these countries accurately. We may be more illiterate, or less. The surveys which alone can establish a comparative rating have never been made.

Even less happy is Mr. Hearst in his assertion: "Records show that three out of every four of our criminals come from the ignorant, illiterate classes."

The records to which Mr. Hearst appeals simply do not exist. Criminologists wish that they did—but the prosaic truth is that they don't.

"The illiterates are likewise the prey of political corruptionists, as we are taught in every local and national election."

This source of political corruption is sadly exaggerated. The practical boodler does not waste his time and money on illiterates. They are too few to be of much consequence. For the entire country, the illiteracy rate is six in one hundred; hardly enough to swing an election, even if all the six were voters—which they are not.

Of the six illiterates some are aliens. Others are under twenty-one years of age. In twenty-two States they are not permitted to vote. And if illiterates are so prone

to crime, as Mr. Hearst thinks they are, most of the others are either in jail, or too busy burgling to bother about an election.

The case for literacy as an indispensable prop of good government is further weakened when we think of Indiana. There seems to be an unusual amount of political corruption or carelessness along the Wabash, although there is very little illiteracy. For the State at large it is 2.2; for native whites of native parentage, 1.4; and for native whites of mixed parentage, 1.0.

The connection between bad men and bad government is infinitely closer than between bad government and bad spelling. We need religion more keenly than night-schools. In view of its importance, we suggest that Mr. Hearst begin a campaign for a Federal Department of Religion. Such a Department is not authorized by the Constitution. But neither is a Department of Education.

Economics

Mississippi Flood Problems

JOHN WILTBYE

WRITING in this Review on May 14 and June 4, 1927, under the captions, "The Mississippi in Flood" and "Taming the Mississippi," Mr. Cricket Wainscott pictured the conditions then existing in the Valley. First estimates are generally exaggerated, but it appears that Mr. Wainscott erred by understatement. Only now are we realizing the magnitude of the disaster. We need to realize it. The work of the Red Cross which saved thousands of lives, and restored homes from which even hope had departed, has had the unhappy effect of creating the impression that all is well along the banks of the Father of Waters. It is more than probable, unhappily, that this wholly erroneous impression will be skilfully manipulated for political uses when Congress takes up the Mississippi flood-control plan.

Two leading facts are indisputable. First, the direct financial loss in the submerged areas, and the indirect loss occasioned by the impaired or destroyed purchasing-power of the inhabitants of the flooded districts, are so great that even now they cannot be computed with complete accuracy. Next, unless measures are taken by Congress or by the Valley States, or by Congress in conjunction with these States, what happened in 1927 will certainly happen again.

There were floods in 1912, 1913, 1916, 1920, 1922, and 1927. That means that within fifteen years six disastrous floods tore through the Valley. Prophets who scan the future with both eyes on the assured past deserve a hearing. While it is not probable that another flood will occur in 1928, no man can answer for 1929, or the following years. We cannot control the rainfall, but we can take shelter in a house or under an umbrella. The Valley needs rain, but it also needs a shelter for use when too much comes, and that shelter, engineers assure us, can be provided. Who shall bear the cost is a question which I propose to pass over for the nonce.

As to the indirect financial losses, Mr. C. H. Markham, president of the Illinois Central, a road badly damaged by the last flood, is a competent witness. Testifying before the House Committee on Flood Control, he said that the inhabitants of the flooded district are temporarily out of the market for many products purchased in normal years. "It will require one or more years of good crops, marketed at favorable prices to overcome this unfortunate situation and to restore the purchasing-power of these people to normal." Writing last May Mr. Wainscott hazarded the opinion that some replanting might be done; but a second rise in June inundated large areas which had been replanted. In Mississippi about eighty-five per cent of the flooded district was inundated a second time; in many parts of Louisiana, the water lay on the land until late in July; and some districts report even a third flood.

The 1927 crop, then, need not be reckoned with, and what 1928 will bring we do not yet know.

But even supposing the next few years free from floods, supposing, too, good prices and a steady market, normal conditions can hardly be restored before 1930, or four years after the flood. Hence there is ample reason for Mr. Markham's conclusion that while the indirect losses cannot be accurately determined, they are "certain to amount in the aggregate to a sum scarcely less than the huge amount of property loss."

But what is the amount of the direct property loss?

Secretary Hoover, whose authority is of the highest, estimates it at \$200,000,000, and agrees that the indirect loss is about the same. Two other estimates have been offered, one by the United States Weather Bureau, the other by the Mississippi River Flood Control Association. The Weather Bureau reports a loss in Arkansas, Mississippi, Louisiana, Missouri, Kentucky, Tennessee, Illinois, Texas, and Oklahoma, totaling \$363,533,154. The Flood Control Association, estimating for the same States, with the exception of Texas and Oklahoma, submits a total loss of \$236,334,414. On the whole, then, Secretary Hoover's estimate of a total of direct and indirect losses amounting to about \$400,000,000, is well within the facts.

Hence it is clear that a flood-control program on a comprehensive scale is imperatively needed. To this proposition there is no dissent. But when the question of the cost and its distribution is put forward, the stage is set for a battle-royal. The danger is that it may develop into a battle for political partisan advantage, and for private profits scarcely distinguishable, if at all, from graft. If politics and greed govern the flood-control policy, the waters will win, and the people of the Valley continue to lose. But it is to be hoped that the conflict can be lifted to a higher plane, allowing the various schools of honest dissent to adjust their differences, on the sole basis of the common good of the country, and of the remediable needs of the Valley.

It will be remembered that in the flood-control plan submitted to Congress by the Army engineers, the river communities were to bear one-fifth of the costs, then estimated at one billion dollars, to be distributed over a

period of ten years. Without insisting upon this one-fifth apportionment, President Coolidge made it fairly clear in his Message to Congress that "those requesting improvements will be charged with some responsibility for their cost." Naturally enough, this did not evoke ringing salvos of applause from "those requesting improvements."

Mr. L. A. Crosby, Director of Flood Relief for Mississippi, points out that his people have reaped no money-crops this year; they will be lucky if they have enough provender to carry their stock through the Winter. "The 1927 flood left us penniless and in debt," said Judge W. A. Wall, in his examination before the House Flood Committee. "We are all bankrupt," testified State Senator Percy of Mississippi. "All of the twenty-nine levee districts are up to their limit in taxing-capacity." Perhaps these statements represent the Valley's reaction to the President's apportionment plan.

On the whole, the claim of poverty seems borne out by the facts.

The chief resource of the Valley is agriculture, and agriculture is in a bad way. Tenant-farming is an evil that flourishes, and for which no remedy has been found. The percentage of farm-tenancy for the United States is 38. For Arkansas it is 56, for Louisiana, 60.1, and for Mississippi, 68.3. The tenant's living constitutes a first charge on the crop, and it is a miserable living in many instances. When prices are high the owner stands to make a fair profit, but one or two poor years can ruin him, and then the tenant moves on.

It is a bad system all around. The average value per farm of land and buildings for the United States is \$1,844; for Louisiana it is \$551, for Arkansas, \$541, and for Mississippi, \$444. A sharp contrast is provided by the typical Northern State, Indiana, which reports a value of \$2,181. In value of implements and machinery, the figure for the United States is \$422; for Louisiana, \$161; for Arkansas, \$141, and for Mississippi, \$110. Farm mortgages are numerous and heavy. It must be admitted that this poverty is attributable to causes of which some could be removed. But it is not likely that they will be. This is not due to "Southern lethargy," as some may think, but to the fact that no man, North or South, has thus far been able to devise a practicable method of removing them.

It is as certain as Gospel that if the flood-control plan is to depend on a one-fifth cost to be borne by the Valley States, it will lean not on a broken but on a non-existent reed. You might as well tell Uncle Wiley Rolliver, an aged gentleman of color who ekes out a living from odd jobs around our town, that if he will change a thousand-dollar bill for you, he can keep two centuries for himself. The offer is a compliment of sorts, but elusive and tantalizing.

As one of the few Jeffersonian Democrats in captivity (and in these days of over-centralized Federal bureaucracy our captivity is indeed a durance vile) I realize, and, indeed, vigorously contend, that the poverty of a State, or of a group of States, is no reason for call-

ing in the Federal Government to do the job. Apart from constitutional inhibitions, it remains true that every community which shifts its burden to another's back will soon discover that in throwing off a duty it has parted with a right. But I contend that the duty of the Federal Government to assume the entire cost of the flood-control plan is fairly clear. (See Story, "A Familiar Exposition of the Constitution," Chapter VI, p. 170.) The proposition is open to debate, I admit, and did space allow I would blithely cast a lance in its defense. Perhaps at another time, when the elections have ceased to trouble and the wicked no longer imagine vain things, I may be granted entry into the lists.

With Scrip and Staff

DURING the next few months—according to Mr. Rouser, who is still inspired by his experiences at the last Jackson Day dinner—we shall see an abundance of arguments proving that Houston, Texas, is the coolest place in the United States in the month of June, all established prejudices notwithstanding. Thus new situations bring new viewpoints.

Just as we shall be learning new views concerning Houston and its summer climate, so we are learning new ideas about many things, the foreign missions, for instance, though it must not be thought that the Pilgrim sees any inner analogy between them and Houston.

In former times we thought of the various races of the East as attached pretty much to their own countries, excepting the limited immigration of Chinese and Japanese in this country and our possessions. Hence it is quite a surprise to find that Brazil is rapidly becoming a fertile mission field for the conversion of the Japanese. From the State of S. Paulo, in that country, Father Del Toro, S.J., reports 60,000 Japanese immigrants in that State alone. Away from the social and governmental pressure which hinders the spread of Christianity in their home land, and surrounded with a sympathetic Catholic atmosphere, the mind of the Japanese immigrants to Brazil seem readily to turn to the Faith.

From November 15, 1926, to September 13, 1927, Father Del Toro baptized and received into the Church 226 persons, of which 78 were little children (under 7 years), 45 were young men, 49 young women, 25 grown men (21 and over) and 29 grown women. On November 20 there were baptized 140 more persons.

On the Feast of St. Rose of Lima (August 30), Patroness of South America, Father Del Toro was visited by a Japanese lawyer, a Buddhist, who announced that he was convinced that the true riches which the Japanese were finding in Brazil were the Catholic Faith. In order that others should share in these spiritual riches, he wished to become a Catholic priest and teach Catholicism to the seventy-five Japanese families in his own neighborhood. Since he had a wife and children, Father Del Toro was obliged to explain to him there would be some difficulty in becoming a priest, but made up for this particular disappointment by visiting the locality in person and enabling the zealous apostle to become a catechist.

EVEN the Japanese Protestant ministers in Brazil seem to look upon the Catholic Church in a new light. Father Del Toro remarks:

I believe that the chief obstacle to their conversion is American money. However, I hope that the time will arrive when these Japanese ministers will be converted. They have a high opinion of me even though they see their flock continually leaving them. They see with envy their own fellow-nationals more esteemed and loved by the Brazilians after they have embraced the Catholic faith. They see them happier and more contented in the Catholic religion. They are astonished at seeing that I have made more Christians in a few months than they have in three years.

Those who witness the intelligence and fervor of these Japanese converts hope that from their number priests may be trained to return to Japan and fill up the ranks of the much-needed native clergy.

ANOTHER new viewpoint—new, that is, to those unfamiliar with the actual conditions and history of the missions—is the profound problem created by religious indifferentism in the Orient. As the same indifferentistic idea is preached so much today here in the United States, it may be that some of the foreign mission problems are not so unlike our own.

This problem is felt, according to the report of Father Lacombe, S.J., of St. Joseph's College, Trichinopoly, especially in the work of the conversion of the Brahmins, the supremely exclusive caste of India. Over thirty-three years ago this work was begun by the late Father Billard, who then pointed out, in his booklet, "A Few Hints on the Lay Apostolate," that the principle that "all religions are equally good" must be unceasingly attacked, if any truth is ever to be brought home to the Hindu mind. As Father Lacombe says:

The impression obtained by all the missionaries who have had occasion to talk with the Brahmins and other Hindus of caste is that they have a bandage on their eyes which prevents them from seeing the truth, so evident for us, of the principle of contradiction (that a thing cannot be true if its opposite is true), as applied to religious truth as it is applied to historical and mathematical truth. One famous convert of whom I asked: "How could you believe that several religions could be true?" replied to me: "I saw no contradiction. It did not shock me. It was only one day when I was praying that the bandage fell from my eyes."

Extraordinary graces, therefore, are needed that this persistent error may be overcome. The famous Swami Vivekananda, who toured this country at the time of the World's Fair Congress of Religions in 1893, roused a sensation in American listeners by his poetic preaching of the oneness of all truths in contradiction. "We pray before the mosque of the Mohammedans," exclaimed the Swami, whose bland and portly presence impressed us all, "and before the sacred fire of the Zoroastrians; we kneel before the Cross of the Christians, we gather all the flowers of the different religions, we bind them with the ribbon of love and make of them a glorious bouquet of adoration!" Suavest of Swamis! How many cups of polite tea were drunk by good Christians in thine honor!

Equally great graces are needed for the Brahmin con-

verts' perseverance in view of the opposition that they experience from their own people, even their own wives and children. The matter of their food and social customs, which they are powerless to change, makes their life after conversion almost impossible unless special provision is made. For this reason the College of St. Joseph established a special village, or "Christian City," entitled St. Mary's Tope, where the newly converted Brahmins may live in community without suffering unduly from social ostracism and economic misery. In thirty years 150 of their caste have been converted. Of this number only nine or ten have proved unfaithful. Seventy have remained at St. Mary's Tope with their wives and families: some thirty have emigrated, even to other lands, but remained faithful to their religion, which they have only acquired after long years of study and prayer.

ALL of which reminds me that a good way to keep informed on the great round world is to read *Jesuit Missions*, published at 513 East Fordham Road, New York City, especially as this entertaining magazine appears for the New Year in an enlarged and generally much more "set-up" form. Prominent writers figure therein: names well-known to all of our readers: Martin Scott, James J. Daly, Joseph Husslein, Wilfrid Parsons, and many others. The Land of the Midnight Sun, the flood district of Louisiana, the Bush Trail of British Honduras, and the Observatory of Manila, figure in the January number. The venerable countenance of Father Algué, peering out mildly from the frontispiece of this number, reminds one of the remarkable record of this Observatory of which he was Director from 1897 to 1926. The work done there in the field of astronomical, seismological and meteorological research is of a kind that should certainly give pause to those who always see a "conflict between religion and science." The magazine too has its stories and pictures and adventures for the young. It is not a "good work to be aided." It is a good thing that you can treat yourself and the whole family to. If you live in Seattle, or any other place where they have a "Dollar-a-Sunday Club," make it two dollars next Sunday, and send one to *Jesuit Missions* for a year's subscription and satisfaction.

THE PILGRIM.

THE LOVE STORY

The invalid weaver of stories sits
In her small white bed in her small dark room,
While across her enchanted vision flits
Prince Charming of Nowhere, with sweeping plume.

But another Prince stands beside her bed,
With magical mien and marvelous eyes;
She dreams Him into the story instead,
And makes it a romance of Paradise.

With pen dipped in flame she writes of her love;
Exquisitely beautiful runs the tale,
With tapestries borrowed from realms above,
And His rose-red Heart in a diamond Grail!

VERA MARIE TRACY.

Dramatics

Some Plays That Survived

ELIZABETH JORDAN

THE breaking theatrical waves dashed high this month, and broke on a somewhat desolate New York shore. In one night eighteen new plays were produced; and it will be no surprise to the gentle reader to learn that thirteen of them were failures.

The five successes, which may be expected to remain with us up till the end of the season and possibly much longer, are "The Royal Family," "Paris Bound," "Behold the Bridegroom," "The Show Boat," and "The White Eagle."

The greatest of these as a theatrical attraction is "The Royal Family," produced by Jed Harris at the Selwyn Theater with an amazingly good cast which includes Orlando Daily, Sylvia Field, Jefferson De Angelis, Ann Andrews, Otto Kruger, and the incomparable Haidee Wright—whose work in this play, by the way, ranks with her superb impersonation of Queen Elizabeth in "Will Shakespeare," which delighted us some seasons ago.

"The Royal Family" is a stage family, and the authors, George S. Kaufman and Edna Ferber, are supposed to have found their inspiration in the Barrymores. All the "Cavendishes" are on the stage except the great founder of the line, who is in his grave; but his life-size portrait hangs on the wall of the Cavendish living-room and his old wife (Haidee Wright) now in her seventies, but still the Mrs. John Drew of her day, sees that his memory is kept green. Her daughters are Broadway's brightest stars. Her son Tony (played by Otto Kruger) is America's screen idol. All these people and their lovers and friends and servants rush about the Cavendish living-room in that fury of nervous excitement and physical activity which characterize theatrical folks at home. Meals are served on little tables beside chairs at all hours, and individual callers demand everything from boiled eggs to roast beef. The air is filled with shouts for the servants. Telephone bells and door bells are incessantly ringing. Boxes, bundles and callers are constantly arriving. Everybody races at full speed up and down the staircase of the duplex apartment, which holds the middle of the stage. That staircase is the most congested thoroughfare on Broadway these nights. A business man who loves Julie, the older daughter, calls on her, finds himself in the midst of the general turmoil, and asks her "Is it always like this, here?" "Oh, no," Julie assures him, "this is a quiet hour!"

The two sisters have no time for love. Their lives are filled by stage performances, rehearsals, dress-making appointments, and play reading. The son appears to have entirely too much time for love, which seems to indicate that moving-picture stars have more leisure than stars of the spoken drama. He is constantly in trouble. Nevertheless, his sisters feel that they are missing something. The younger one marries and leaves the stage. The older one becomes betrothed and plans to leave the stage.

The son also turns his back on his career and goes abroad. But in the last act, at the end of a year of marriage, the young wife leaves her new-born infant in care of a trained nurse and returns to the footlights. Simultaneously her older sister breaks her engagement, and brother returns with a new play, and the old mother dies "in harness" as she would wish to die. To them all, as one expresses it, "the greatest thrill in life comes from work." They cannot live without that work. Nothing else, not even love, can take its place. With them it is stage work that counts, but the authors are not narrow. There is a gentle intimation that any kind of work one loves is one's supreme interest in life, as of course it is—except at intervals.

The audience accepts the conclusion, roars over the humor of the dialogue, and leaves the theater convinced that it has seen a great play. It has not. "The Royal Family" is not a play at all. It is merely a fine thesis on the glory of work. Its characterization is superb, its atmosphere and acting could not be better. But oh, the diction! Sitting in the ninth row I missed half the lines, and they were far too good to miss. But they were shot up-stage, up the staircase, to the ceiling, to the right, to the left. They were mouthed, they were mumbled, they were swallowed whole. That is why one heard on every side, as one left the theater, "I loved it—but I didn't hear half of it!" Most of the present diction on our stage is pretty bad. In their effort to speak quietly and naturally players are losing all thought of distinctness. The diction of "The Royal Family" is the worst of the year. But who cares? They give us an enchanting entertainment, and Haidee Wright alone, though her diction is the worst of all, is worth the journey to the Selwyn Theater. The death scene is superb. A man seated behind me murmured "Too long." But it wasn't. Even in this rushing age we can surely allow a great actress a minute and a half to die in!

"The Show Boat," taken from Edna Ferber's novel (it's a great season for Edna!) made into a musical comedy by Oscar Hammerstein II, and put on at the Ziegfeld Theater, is a smashing affair, full of exuberance and movement, with good music by Jerome Kern, good singing and acting and beauty of setting. One must not miss it, but one need not hasten to the Ziegfeld Theater. "The Show Boat" will be here a long time. An equally fine musical attraction is the superb "White Eagle" at the Casino. And both are clean as well as beautiful.

The third big hit, Madge Kennedy in "Paris Bound" presented at the Music Box, is one of those plays about a man's unfaithfulness to his wife, but the subject is treated from a new angle. The wife is told with great eloquence by her husband's father that the young man's unfaithfulness does not matter at all. She continues to insist that it does and he remarks that in this case her marriage is obviously on a very low plane. Subsequently another young man makes love to her and though she does not really love him she realizes how easily one can be "tempted." So she condones her husband's unfaithfulness without saying anything to him about it. One knows perfectly well that she will say "plenty" the next day:

but the curtain has fallen, so there is no use going into that. The play is by Philip Barry, who has put a great deal of freshness and humor into the dialogue, and the settings are by Robert Edmond Jones. Whatever one may think of its philosophy one enjoys the comedy's humor—and the acting of Miss Kennedy, Edwin Nicarder, Donn Cook and Gilbert Emery is among the best that gifted quartette has given us.

The fourth "hit," "Behold the Bridegroom," by George Kelly, and put on at the Cort Theater by Rosalie Stewart, was a grievous disappointment to this reviewer. For one reason, its theme and two of its scenes are among the most unpleasant of the season. For another, I found the star, Judith Anderson, who has been both beautiful and able in other productions, to be neither one in this. The way she wears her hair would have killed most plays; and never for one moment does she really get under the skin of the New York society girl she is supposed to portray. She is a very improper society girl, who has had not one but half a dozen "pasts." She is wearying of that kind of life when, at the beginning of the play, she meets a good young man—the bridegroom she might have had.

She falls in love with him but realizes that it is too late. He knows all about her, does not approve of her, does not respond to her advances, and, after casually meeting her only a few times, goes off to Mexico and forgets her. She pines for him, drifts into a decline, is at the point of death, and her father is forced to send for him. The well-written and beautifully acted scene in which a dignified and high-minded father has to put this situation before a young man he knows is indifferent to his daughter, partly accounts for the success of the play. Nevertheless, that scene makes the women in the audience cringe; and they cringe again in the next and final scene when the dying girl pours out to the sympathetic but un-loving young man the story of her love for him and her unworthiness. She dies while she is talking and it is really time she did. She would have said appalling things if she had lived any longer. Besides, her hair looked even worse in the final scene than in previous ones—though earlier in the evening this would have seemed impossible. Altogether, "Behold the Bridegroom" left me cold, though I admired the fine and reserved work of Thurston Hall as the father.

Since I wrote last month's review I have seen two of Max Reinhardt's productions—"Everyman," whose final scenes, to me, were full of haunting memories of little Eva's death in early versions of Uncle Tom's Cabin, and "Danton's Death," a superb play of the French Revolution which impressed me mightily. "Danton's Tod" was a magnificent illustration of what Reinhardt can do. It added to my deep bewilderment over the things he did and did not do in "Everyman."

Those who like a good, old-fashioned, rollicking play in which everything, including Mrs. Gleason's hair, is cut to the traditional measure, will enjoy James Gleason's "The Shannons of Broadway" put on at the Martin Beck Theater by Crosby Gaige and Earl Booth. It has

the mortgage and the helpless old couple and the villain and the village drunkard and all the rest of the favorite ingredients. It makes its audiences laugh—though sometimes in the wrong place—and it's a refreshing change from the sex plays.

But get an ear trumpet and see "The Royal Family" first of all.

REVIEWS

Ireland and the Foundations of Europe. By BENEDICT FITZPATRICK. New York: Funk and Wagnalls Company. \$4.00.

In an earlier volume, "Ireland and the Making of Europe," Mr. Fitzpatrick adduced proof that is indisputable that the Irish of the early Christian era were masters of the neighboring island, that they elevated its inhabitants from barbarism and tutored them in the arts of civilization. In this volume, he investigates the wider influence that the Gaels of Erin exercised over a large portion of the Continent. Their penetration of Europe was peaceable and their supremacy was in matters of the intellect. Their mission began about the sixth century with Columbanus, reached its zenith about the ninth or tenth, and in the course of the twelfth century began to dwindle away for the simple reason that the mission had been effected completely. Through five or six centuries, Irishmen, who had been reared at home in the great and practically the only centers of learning in Europe, advanced in a steady procession to that central portion of Europe which now includes France, Germany, Austria, Switzerland and Northern Italy. They dissipated heathenism, introduced culture, founded schools and monasteries, inspired the arts and sciences, and became the recognized leaders of thought. Columbanus, Clement, Dungal, Dicuil, Eriugena, Sedulius, were but a few names of a long roster that dominated the learning of Europe while Charlemagne, their friend, and his successors controlled its political destinies. Evidence for all of these statements and for assertions even more amazing is given by Mr. Fitzpatrick. From a mass of records, he has woven a coherent and impressive narrative. His material is encyclopedic, his ordering of it is logical and scholarly, and his expression is rapid and incisive. In one detail there is something lacking. The present reviewer has not the slightest doubt, personally, that the Scots who educated Europe and founded the monasteries were from Ireland itself, and not from Northern Britain. Since this point is vital to the author's thesis, and since there has been a dispute about it for centuries, it might have been well if Mr. Fitzpatrick had devoted greater space to its establishment in this volume. F. X. T.

The Cardinal of Charities. An Appreciation of His Eminence Patrick Cardinal Hayes, Archbishop of New York. Edited and Published by the PARISH VISITORS of MARY IMMACULATE. New York: 328 East Seventy-first Street. \$3.00.

This volume professes to emphasize but a single outstanding feature in a character in whom many notable traits are beautifully blended. In effect, however, it does much more. One will not read far into the book without recognizing that he is face to face with the best type of manhood, priesthood and citizenship. Its chapters originally appeared as a serial in the bulletin issued by the Parish Visitors but they have done well in publishing them in this permanent form. They sketch a career which, begun in the commonplace, has arrived at the summit of ecclesiastical honor, barring only the Papacy. They recount briefly how in an ideal Catholic domestic and scholastic atmosphere a high-minded Catholic youth was moulded; how he was led to a whole-souled consecration of his talents to God's glory and the salvation of souls; how in the pursuit of that life-purpose he has rendered the highest civil, social and spiritual service to his fellows; and how his sterling qualities of mind and heart and soul have merited for him the sacred purple. As Archbishop of New York with nearly a million and a half Catholics under his jurisdiction, his interests

and burdens are many. While none of these seem to be neglected it is an open secret he is partial to works of charity in every form, whether they be the spiritual or corporal works of mercy. As organized under his leadership the Catholic Charities of New York have become a model for the imitation of other dioceses in the land, and there is no phase of sickness, poverty or suffering that it does not adequately provide for. Pertinent and telling extracts from addresses and sermons delivered on various occasions by Cardinal Hayes are interspersed throughout the book and give point to the lessons it aims to stress. The inspiration that will come to all classes from perusing the volume merits for its wide circulation. Catholic youth will be stimulated by it and men and women of maturer years edified, while priests and social workers will find in the story of "The Cardinal of Charities" encouragement and guidance in the works of charity which necessarily fall to their lot more than to others.

W. I. L.

Character and the Conduct of Life. By WILLIAM McDUGALL. New York: G. P. Putnam's Sons. \$3.75.

About Ourselves. By H. A. OVERSTREET. New York: W. W. Norton and Company. \$3.00.

That Mind of Yours. By DANIEL B. LEARY. Philadelphia: J. B. Lippincott Company. \$1.75.

Only a few years ago, certain economists and biologists were posing as the self-constituted mentors of the race. Today it is the psychologist, at least the popularizer of psychology, who has solved the riddle of the universe to his own satisfaction, and would tell the rest of the world how it is done. Of this latter tendency, the three present works are fair representatives. Quite apart from their attempt to answer fundamental questions of conduct and character without reference to revealed supernatural religion, they all labor under the limitations of a distorted philosophy, often disguised as science, which makes the body-mind the measure of all things. The soul is regarded as antiquated; reference to it brands one as unscientific. Scholastic philosophy, which, alone in its sane dualism, offers a satisfying system without the contradictions of materialism or the mysteries of parallelistic theories, is ruled out of court as "metaphysical" or "theological." Psychology in its physical-science aspects, whether descriptive, clinical, or experimental, must, like a new Atlas, carry the world on its shoulders. To be sure, each individual writer has his own panacea. For Professor McDougall, the "self-sentiment" with a convenient hook-up of other useful instincts and sentiments does the trick. For Professor Overstreet, we are all "contractives" or "expansives," and our salvation comes when we succeed in getting into the latter group. Professor Leary did not choose to write his book; it just happened. He has at least the merit of frankness. "All acts," he tells us, "are necessary; all acts are determined; all acts are the exact resultant of the nature and training we have and the stimulus or stimuli which led to the act." He starts up the scale to show it, points triumphantly to the simple reflex, then to the conditioned one, gets off the track to tell us what language is and what thinking means, coughs, begs our pardon for getting off the subject, makes a casual reference to metaphysics and theology (!), and never makes even a serious effort to justify the sweeping dogmatic denial of freedom with which he began. The saddest part of it is, that had these writers been content to limit themselves to a discussion of the mechanisms of control, the *how* of conduct, and left matters of philosophy, religion, and ethics to those better versed in those branches, they might have offered valuable contributions in a field in which they are fairly competent to speak.

C. I. D.

BOOKS AND AUTHORS

Plays Recently Staged.—Edward Arlington Robinson's recent version of the Tristan legend was so satisfying that it has somewhat spoiled the zest for other modern recastings of the famous love story. John Masefield's verse play "Tristan and Isolt" (Macmillan. \$2.00) was staged in London before the publication of Mr. Robinson's lyrical narrative, but the text was issued in

this country later than the poem. Mr. Masefield tells something of the same original story but his variations make the original story vastly different and sadly inferior. He has not sustained his evident desire to interlay the old romance with current sophistication. Tristan is a youth of fire, but weakly unimpressive; Isolt suffers from mental distortion and is a contradiction to herself. The noblest of them all is King Marc, but even he is not consistently motivated. As the characters are not well balanced, so too the action is uneven. It is sudden rather than swift, artificial rather than subtle. Occasional bursts of a lyrical quality show Mr. Masefield in all his power, but the triteness and banality of many other passages indicate what is clear from Mr. Masefield's four volumes of collected works, that he should submit his writings to a strict censor of good taste.

John Galsworthy's latest play, "Escape" (Scribner. \$1.00) is characterized by him as "an episodic play in a prologue and two parts." The prologue flashes the incident that is responsible for the nine episodes that follow, namely, the scuffle in which Matt Dentan accidentally causes the death of the Plain Clothes Man. Matt is sent to prison and hard labor because of the accident; he escapes from Dartmoor and his adventures with varied types are vividly dramatized in succeeding scenes until his voluntary surrender. Mr. Galsworthy basically is philosophizing, as not merely once heretofore, on legal injustice and social inequalities. On many phases of these topics his comments are acceptable. In this play, he seems to be wrought up over the question of original sin and its consequences, in a somewhat satirical mood. Accepting the play as episodic, it is artfully strung together.

Politicians, reporters, sob-writers, flappers, advanced-thinking matrons have so reached the status of type-fixations that John Howard Lawson considers them in the same dramatic category as Columbines and Pierrots, Punches and Judies. His three-act play, "Loud Speaker" (Macaulay. \$2.00), is more than a farce; it is a turbulent riot. Were Mr. Lawson not known to be sane, his play might be used for an alienist's argument against him. The impression created is such as a poor pedestrian would have while a hundred automobiles pivoted uncertainly upon and about him. The subject is modern life in its jazziest delirium.

The Catholic Mind.—The current number of the *Catholic Mind* contains two timely and valuable papers by Rev. Joseph Keating, S.J., Editor of the *Month*, "Anglican Phenomena" and "The Consistency of Bishop Barnes." The forth-coming issue of February 8 will contain observations on "The Church-Storms in England" by O. R. Vassall-Phillips, C.S.S.R., Mgr. Canon Barry, D.D., Francis Woodlock, S.J., and G. K. Chesterton.

The Stars are Far.—"Look starward," says Jean Starr Untermeyer in "One Kind of Humility," the opening poem of her small volume, "Steep Ascent" (Macmillan. \$1.25). Mrs. Untermeyer rides on "a silver wind," singing soft songs, mainly on the love theme. Of these "Rainy Night" is among the best. Another who looks starward is "The Evergreen Tree" (Boni & Liveright. \$2.00) of Kathleen Millay. Miss Millay's is a collection of a strange mixture of paganism and its opposite. She would flee out of doors, "What to me the towers made of nickels and dimes, I have seen a beech tree struck by lightning seven times;" she would have pity for "The Merrymaker" "who proved to the world she was really right, while she proved to herself she was wrong;" she would forgive Helen "for having what men call a pretty face." Others of her verses which stand out are "Charon," "Forge," "The Mad Harp," "Death of the Minstrel" and "Seamstress." In one of her poems she wrote: "Of all the truths I know but one that never seems to fail, The trees that quiver in the sun are strongest in the gale." Some trees standing in the shade are Mary Caroline Davies' "Penny Show" (Henry Harrison. \$2.00), which has some light and, in some instances, pretty, love poems mixed with a lot of rot, Rosa Marinoni's "Behind the Mask" (Harrison. \$1.50), and Benjamin Musser's "Untamed" (Harrison. \$1.50), which contains some admirable selections.

Sources of Grace.—To his four previously published splendid volumes commenting on the New Code of Canon Law, the Rev. H. A. Ayrinhac, S.S., has added the first part of a projected two-volume work, "Legislation on the Sacraments" (Longmans. \$3.00). It treats of all the sacraments except Matrimony; it also discusses the sacramentals. It covers canons 726 to 1,011 and 1,144 to 1,153. As the nature of the treatise demands, the author is mainly concerned with the legal or canonical phases of the matters of which he writes. However he does not hesitate to enter the fields of dogmatic or moral theology or ecclesiastical history when such digressions help to clarify the understanding of the positive legislation of the Church. One regrets that the text of the canons, whether Latin or English, is not formally included in the book as it would facilitate the reading of the commentary.

Kathleen Jackson has adapted from the German of the Rev. F. X. Esser, S.J., "The Silent Anchorite of the Tabernacle" (Herder. \$1.75), a meditation course on Jesus Christ in the Blessed Sacrament. The chapters are as suitable for reading as for meditation, their content being both instructive and devotional. It is to be noted, however, that the translation or adaptation is not altogether happy and occasionally the reader will meet passages that are inexact and misleading.

From far-away India has come a volume that will be welcome especially to those who are interested in retreat-giving or retreat-making. "The Spiritual Exercises of Saint Ignatius" (Mangalore. St. Aloysius College. 2r.), by Aloysius Ambrozzi, S.J., reprints in the vernacular the text of Loyola's masterpiece, along with a useful commentary on those passages which need explanation. The author shows an intimate familiarity with the "Exercises," and even those who are conversant with them will find here new and interesting suggestions as to their significance and practice.

Two pamphlets by R. P. Ehrhard under the titles, "Doute et Scepticisme" and "La Ruine du Sens Moral," (Aubanel Frères), give a neat and clear-cut summary of the doctrine on these ever-old, yet ever-new subjects. The arrangement of matter in both follows the logical, time-honored path, but the style is easy, modern, and in places striking, while the illustrations are thought-provoking.

For the Classroom.—For students in more advanced courses in religion, Mother Mary Eaton has prepared "Our Inheritance" (Longmans. \$1.65). Her aim has been not to provide for the pupil a course in apologetics but an explanation and exposition of the truths of the Faith in a practical and devotional way. The book is recommended to the consideration of those who have the selection of religious texts for pupils, especially in the last year of high school. Pastors will also find it helpful in preparing catechetical instructions.

To give a view of important aspects of Roman life and religion as depicted by Latin writers themselves, H. L. Rogers and T. R. Harley have collaborated in translating from Rome's literary records those passages which indicate the outstanding features of Roman domestic, social and religious customs. "The Life of Rome" (American Branch: Oxford University Press. \$2.50), affords interesting collateral reading for students of Roman history. The translation reads easily though pedants will quibble about the interpretation given by the translators to some of the passages.

For advanced classes in French in secondary schools and beyond, Hélène Harvitt has edited in the Oxford French series, "La Farce du pendu Dépendu," a quasi-miracle play, by Henri Ghéon, and "Le Crosse du Saint-Sacrement," by Prosper Mérimée (American Branch: Oxford University Press). Both plays are entertaining and instructive, and M. Ghéon's offers a splendid opportunity to introduce pupils in French to a recent literary group that has occasioned a Catholic renaissance in the field of French drama.

Essays and Tracts.—The Rev. Thomas Hughes, S.J., though long resident in Rome, is admirably remembered in the United States as the distinguished author of "The History of the Society of Jesus in North America." Under the title "The Plurality of Worlds and Other Essays" (Longmans. \$3.00), M. G. Chadwick has compiled a baker's dozen of Father Hughes' essays which deal with topics belonging to such varied fields of scholarship as science and philosophy, theology and history, literature and education, etc. Though reprints, some of them abridged, of articles that appeared in Catholic journals more than a quarter of a century ago, they have not lost their timeliness or usefulness as such chapter-heads as "The Temporal Power," "Church and State," and "Freemasonry in a Democracy," readily suggest. While some of the papers are in lighter vein there is point and thought to them all and the Catholic laity will find them interesting, instructive and stimulating, and suited to many moods.

E. C. E. Owen has translated and edited under the title "Some Authentic Acts of the Early Martyrs" (American Branch: Oxford University Press. \$2.00), some interesting and edifying documents of the early Christian Church. Those who approach the reading of the martyrs' "Acts" without any prejudice that they are untrustworthy as simply records of absurd miracles and unreal pietism, are bound to be intensely affected by them. They evidence not only the holiness of the lives of those with whom they deal but more especially the beliefs and practices of the early Church. The value of this particular volume is enhanced by its copious notes and excellent indices of subject-matter, names, places and, particularly, biblical quotations and allusions.

As volume CCCIV in the series, "The World's Classics," A. C. Ward offers "A Miscellany of Tracts and Pamphlets" (American Branch: Oxford University Press. 80c.). It is an anthology from the pens of such representative writers between the sixteenth and twentieth centuries as Milton, Knox, Defoe, Swift, Newman, Wesley, Kingsley and H. G. Wells. It need scarcely be said that the selections are not all of equal merit or orthodoxy.

Religion and Apologetics.—Because there are many people who have come to look lightly on heresy, there is timeliness in the volume "What is Heresy?" (Murphy. \$1.50), by G. M. Vizeninovich. The subject is handled from many angles and analyzed on the strength of biblical texts that must satisfy non-Catholics as well as Catholics. The treatise aims to emphasize the terrible sinfulness of heresy and to record historically how very strenuously it was condemned by Christ and the Apostles. The book gets additional interest from the fact that its author was twice baptized a Protestant and even driven to infidelity by the babel of differences he found outside the Church, before he was introduced to Catholicism.

To offer men some little help in reducing their lives to a correct system is the scope of "Godward" (Herder. \$2.00), by the Rev. Frederick A. Houck. The world is trying to get along without God and the titles of the author's chapters indicate how he essays to bring men nearer to their last end and the source of their happiness: "Man for God," "The Lord God Almighty," "The Providence of God," "Rest in God." The solidity of the author's theology is vouched for by his many quotations from the Angelic Doctor, while frequent digressions give useful information and instruction on many topics allied with but not immediately suggested by the subject-matter itself.

Those who wish some "pointers" on how to meet the inquiries of non-Catholics on matters of religion will be much helped by a not too elaborate but very practical brochure by the Rev. J. R. Buck, "A Convert-Pastor Explains" (Salem, Ore., St. Joseph's Church). Clergy and laity both will profit by its perusal. It is the more convincing because the personal experience of the author outside the Church gives him a sympathetic understanding of the Protestant mental attitude on things Catholic.

The Celibate Father. The Light Beyond. The Portrait Invisible. The Vanguard. Sixteen to Forty. Moonlady.

The jacket of Will W. Whalen's latest, "The Celibate Father" (Herder. \$2.00), rather overemphasizes the tragic note that the story carries, without mentioning the relatively happy ending of the tale. Readers will have their own opinions of just how far Father McGee failed in carrying out the charge of his dead sister to care for her children. Be their verdict what it may, the wise, loving heart of the priest is well revealed in the later chapters. The buxom Mary Ann with her two middle-aged Romeos furnishes many a lighter episode in contrast with the more serious theme of the priest's care for his two orphaned nieces.

A friendship born in the perils of the Great War finds itself sorely tried by the rival claims of a woman's love and the stern duties of loyal patriotism. E. Phillips Oppenheim creates the situation in "The Light Beyond" (Little, Brown. \$2.00), and then proceeds to work out a solution. The heroine, Estelle Dukane, is the least consistent of the characters. The story is interesting enough, though the findings of the inevitable international spy are too fantastic to be satisfying as a piece of motivation. Novelty is hard to maintain after writing more than a hundred tales.

Had Jules Verne tried to turn his hand to the new psychology, he might have produced about as convincing a tale as does Joseph Gollomb in "The Portrait Invisible" (Macmillan. \$2.00). Cerebral surgery, psychoanalysis, and an adaptation of the James-Lange theory of the emotions are all called into play. With the aid of the last device the psychically inclined volunteer detective deduces the emotional profile of the culprit. The action lags dreadfully just before the ending, which, by the way, is as original as it is unexpected.

A well-sustained humor, a delicate irony, and good-natured raillery mark the fantasia which Arnold Bennett has chosen to call "The Vanguard" (Doran. \$2.00). This is the Mr. Bennett of "Buried Alive," who only remembers Five Towns because the central character, Baron Furber, betrays his origin. The eccentric product of the Five Towns has amassed millions by his inventive genius and business acumen and has won a title in recognition of his service. To further a mysterious end of his own "Furby" succeeds in abducting a pompous little financier and a vivacious young girl on his yacht, the "Vanguard." The action moves with the ease and speed of the floating palace itself. It is animated, whimsical and restrained. The end is happy for all except the complacent Septimius. In the deft strokes of caricature one can easily recognize the foibles of the self-made and self-pampered rich.

The length and breadth of "Marna's" chronicle is the encyclopedic knowledge she has gained of men in her successful years from "Sixteen to Forty" (Appleton. \$2.50). Her conquests in the empire of hearts are spread out as one would display old laces, art treasures or antiques; as aborigines would exhibit the scalps of their victims. But "Marna's" victories are all without effort; the willing slaves of her charm tie themselves to her triumphal chariot and the eternal feminine races down the course from sixteen to forty with the old obsession that men mean little to her. Her marriage releases the strain on one's credulity, but the wonder remains why this road of escape was not opened earlier in life.

There is a well-sustained plot in "Moonlady" (Putnam. \$2.00), by Upton Close, but it is of the extremely conventional triangular dimension. A young Chinese maiden who is represented as the brains of the revolutionary movement gives the title to this story. She would be better fitted into a Russian setting of the present day. Her attitude towards the unconvincing hero is difficult to understand. No less successful is one's effort to understand the hero's sacrifices for the worthless Langdon, the father of the heroine and the British adviser to the Chinese President's office. Mr. Close does not fulfill the promise of his dedication, to give the reader an idea of the Chinese people. There is atmosphere, but faulty delineation.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Mr. Hearley's "Professor"

To the Editor of AMERICA:

What funny things we see when we haven't got a gun! In the *Atlantic Monthly* handed to me by a neighbor I come across a Mr. Hearley who introduces a prominent professor in a Catholic college out West, of national prominence. And then it happens to be a parish priest for over thirty years to a large flock. Oh, this must be Rip Van Winkle!

He says the Catholics are all right, but the system is all wrong. Now will you be good!

He says (the Professor!) that celibacy is implicitly contained in the ordination to the diaconate. Hi, Nephew, what do you say?

"He should have said *sub-*, Uncle."

And the vocation represents some mystic calling from God! Professor! (I pity the typesetter who sets this! I thought Mr. Marshall used up all the type.)

If a boy consents to become a priest, he will be educated free of charge—! Professor!

Six years are required for classical studies. What say you, Nephew? You should have stayed two years more.

"Yes, Uncle?"

In theology the Church has prescribed a textbook compiled by St. Thomas 700 years ago! Get a rope, somebody, and tie me!

In moral theology, solutions are generally obtained by casuistry. Yoohoo, Mary, let out the he-cow!

Today none other than priests and certain Religious are bound to pray in Latin. Oh!

When the priest gives Communion, the "poor" devout communicant kneels there ignorant of all that is being said. Mr. Chesterton, you were right. What they don't know! And where they are going! There is a Professor in the creek, boots, socks, and all, and I have no rope! There is a lot more of this junk, but enough, untie me! I'm going out to get that he-cow and throw him over the fence—some hay.

Windham County, Conn.

F. O. L.

Juries and Justice

To the Editor of AMERICA:

Your article in the January 7 issue of AMERICA I consider very timely and pertinent. It is indeed high time that responsible public opinion be aroused to the scandal of faulty criminal-court procedure in this country.

As Chief Justice Taft many years ago averred and recently reiterated implicitly before the National Crime Commission, "the criminal-law administration of the United States is a disgrace to civilization."

The Remus trial here in Cincinnati, to which you appropriately refer, is a conspicuously flagrant instance of the nation-wide breakdown and paralysis of orderly adjudicatory performance. Thus after admission by the defendant of his murderous deed, premeditated, twelve ordinary jurors, "butchers, bakers, and candlestickmakers," acquit him through mawkish sentimentalism and self-stultified obduracy, reversing thereby the studiously prepared testimony of the committee of reputable, competent alienists concerning the culprit's sanity at the time of the crime and thereafter. Obviously their decision had long been formed, otherwise it would have taken more than a scant nineteen minutes to arrive at so important a verdict. For it had required over five weeks to adduce the evidence. Furthermore, this amazing little band of advisers so far presumed upon its legitimate powers, as to bring down upon it the Court's reprimand for "un-

ethical conduct." In their reprehensible zeal they subsequently endeavored to influence the probate judge's sanity finding. What a hideous travesty of jurisprudence and sanctioned process of law!

"American Justice," verily, and with a sorry vengeance! Surely there is a crying need of its amendment, conforming to "the decent opinion of mankind." The Cincinnati Club, the Cincinnati Bar Association, and the Ohio Bar Association have taken up the issue, striving to find a proper solution of the evil, principally of the prevailing jury-system. But as you rightly observe, the wrong is not wholly with the latter practice. This because barristers of the land are allowed too much irrelevant liberty, or rather license, catering to sentimental impressionism, flippancy, and even irreverence. Therefore the imperative demand for remodeling of the nation's court administration. English justice—staid and dignified, swift and impartial—is the exemplar, devoid of our unseemly procrastination, reappealing and counter-appealing. Moreover, in the United States it might be better to abolish the jury altogether, substituting therefore a specific commission of carefully chosen members of the legal profession. Such competent counselors, I take it, would generally be better imbued with a sense of responsibility and of the profound social obligation of citizenship. Physicians wanting consultation do not call for "the man in the street," but their real "peers" of the medical profession.

Cincinnati.

WILL A. SHENLEY.

A Philadelphian Protests

To the Editor of AMERICA:

The introductory paragraphs in the article, "Philadelphia Honors Her Foremost Citizen," in my opinion stand in need of an apology. The writer of the article in question, whatever other qualifications he may have, is no judge of Philadelphia, its mentality, or its newspapers.

The *Evening Bulletin*, to which he sneeringly refers, is in my humble opinion one of the best newspapers published in the United States. Perhaps there are 499,999 other Philadelphians that will agree with me. For the benefit of "efficiency experts," circulation managers, and the writer of the aforementioned article, the circulation of the *Evening Bulletin* has been brought about by merit. It is neither sensational nor scandalous. It is fair and impartial in the news presented. The editorials are brief and to the point. Their writer or writers never quibble.

Born and raised in Philadelphia, I have a few friends and many acquaintances. I do not know of any whose chief "in-door sport" is the manufacture of "home brew."

As to "scrapple" as a food, we are proud of it, but if the writer wished to perpetrate a joke he might find something more modern in Joe Miller's Joke Book.

Had not the writer used so much space in his introduction he might have stated that one of the most striking tributes paid to Mr. Flaherty on that evening came in the form of a letter from His Eminence, Cardinal Dougherty. As to the disposition made of the check presented to Mr. Flaherty, I am sure the *Evening Bulletin* would not have had the bad taste either to inquire about it or publish it.

Philadelphia.

ROBERT S. MAGUIRE.

Xavier's Chapel at Sancian

To the Editor of AMERICA:

On December 2, 1552, on the little island of Sancian, off the Chinese coast, St. Francis Xavier died, "upon the threshold of what he had looked to as the greatest enterprise of his life"—the conversion of China. Disappointment, coupled with the privations and labors to which he had been exposed, had brought on a violent fever, and under the combined weight of mental depression and physical sickness the great Xavier died.

On Sancian Island in this year of Our Lord 1928, a little band of Maryknoll missionaries are endeavoring . . . to con-

tinue the work which the saintly Xavier laid down 375 years ago. It is a Herculean task. But they have achieved the impossible. Before St. Francis Xavier died on the island, he started a little chapel which up to last year lay incomplete, buffeted with wind and weather. The Maryknoll missionaries in China have taken up St. Francis' work and they are slowly but surely spreading through China with the original aim of the great Saint, their guide. On May 22, 1927, four Bishops, sixty priests and Brothers, thirty Sisters and 500 laity made a pilgrimage to Sancian Island, and St. Francis Xavier's Memorial Chapel was solemnly consecrated. The double ceremony attracted a large crowd comprised of Catholics from our own Vicariate (of Kongmoon) supplemented by many from Canton, Hong Kong, and Macao. In spite of the primitive conditions existing at the island, all were taken care of and without too much hardship. We hope, however, at some future time when funds are available, to provide at Sancian better facilities for visitors, so that the island sanctified by the death of St. Francis Xavier may assume its proper station as the great place of pilgrimage for the Catholic world of the Orient.

So runs the hopeful report of Right Rev. James E. Walsh, the first Bishop of Kongmoon and Sancian. And Bishop Walsh concludes:

With a reasonable amount of help we can organize and reap a harvest (in the Kongmoon Vicariate) within a few years; without, we shall struggle along for a generation or two until time and rigid economy automatically bring the requisite development.

Here is real heroism for you! Here is a young man, only a few years out of the seminary, accomplishing a task which, at first, was looked on as impossible—the task set by a great Saint and missionary 375 years ago. He has erected and consecrated, with the help of a valiant band of fellow missionaries and native converts, the pioneer chapel started by St. Francis Xavier's own saintly hands! And this courageous young American Bishop of our own times looks Americaward for material and spiritual help! The work started by St. Francis Xavier 375 years ago on Sancian Island must go on.

Lowell, Mass.

G. F. O'DWYER.

"The State of Mexico Today"

To the Editor of AMERICA:

At last we realize the condition of Mexico, from the recent beautiful article in AMERICA by Bishop Pascual Diaz. Cardinal O'Connell has tried to teach us, yes, and Archbishop Drossaerts, and the magnificent Pastoral of the American Hierarchy. But, alas, no one could bring it home to us as one who has lived in the midst of it and felt it all, the impact, the distress, the nakedness and the danger of the sword. Go, America, to Bishop Pascual Diaz, and make real to your minds what is happening to the Catholic people of Mexico.

May we send him our love and deepest appreciation for the favor he has done us by this remarkable revelation of conditions, so aptly and convincingly expressed by his quotation from St. Paul: "Who then shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword?"

Brooklyn.

CAECILIA KECK.

Back Numbers of the "Catholic Mind"

To the Editor of AMERICA:

A very important file of the *Catholic Mind* needs to be completed. The following numbers are wanted: 1904, March 22, May 22, July 22; 1912, May 8, June 22, October 22; 1915, June 8; 1919, December 8, December 22. It may be that the readers of AMERICA could help out here.

New York.

F. P. LeBuffe, S.J.,
Business Manager.

[Readers wishing to comply with the above request will please send their copies to The America Press, 1404 Printing Crafts Building, 461 Eighth Avenue, New York. Ed. AMERICA.]